The
Missionary Intelligencer.

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AIMS FOR THE NEW YEAR

The Kansas City Convention adopted the following aims for the Foreign Society for the year 1917-18:

Income from all sources. $750,000
From churches. 200,000
From Sunday-schools. 150,000
From Christian Endeavor Societies, over. 15,000
From individuals 150,000
Twenty-five new missionaries sent out.
Five thousand contributing churches.
Twenty-five new Living-Link churches.
Twenty new Individual Living-Links.
Ten new Sunday-school Living-Links.
Seventy-five new Life-Line Endeavor Societies.

Introduction.

We have usually issued the March Offering Manual entirely separate from the Intelligencer. This year, as last, it seemed advisable to make the Manual an issue of the magazine. This saves expense and we believe will fill the need. We trust this number of the magazine will prove helpful to the missionary leader. We have tried to make it interesting and comprehensive.

Editorial Notes.

It is always war times in our mission fields. Stand by the workers.

In the world's greatest crisis we must give greatly for the greatest task.

Put the war-time "punch" into your preparation for a great March Offering for Foreign Missions.

Keep world missions abreast of Red Cross and Army Young Men's Christian Association in the thinking of your people.

In the next two years more wealth will pass through the hands of people in this nation than in the history of any generation of the world.

We are so apt to be browbeaten by the noise of our own times. God is not letting human destiny slip through his fingers. He never has and never will.

Dr. C. L. Pickett, of the Philippine Islands, recently stated: "The Filipino is tremendously teachable and this is the hour for the church to take advantage of that condition."

A Canadian mother who recently heard that her son had died in the trenches in France, made this striking remark: "The rest of my life is going to be spent in making Canada worth dying for."

Can Germany possibly teach Christ to the Mohammedan world to which she is bound in shame and disgrace? The Christian forces of America will have to largely teach Christianity to Islam.

One of the missionary candidates who is going to South America stated: "I am going to a parish of a million and I know of a parish of one hundred in my own State that has five applicants for the pulpit."

One can understand something of the wonderful change in Japan, when it is remembered that in 1873 an edict went out stating that "so long as the sun shall shine, the evil doctrine of Christianity shall not be taught."

Brockman, of China, has recently said: "There are many big things coming to our attention in this hour, but the biggest thing of all is the undergirding and the underwriting of the missionary enterprise for the conquest of the world just now."

TEACHING THE NEW MISSIONARIES TO SPEAK CHINESE.

Mr. Gia, who is head of the Chinese Language School in the University of Nanking. Here all the new missionaries of the boards working in Central China get their first training in the Chinese tongue. The old way was to sit with a single Chinese teacher as long as possible each day. The method now is scientific, with many teachers.

We place too much confidence in great masses, great movements, and great victories. It may be that to-day a little child is born who means more to the world than all this war. Martin Luther meant more to all the world than the whole of the German army.

B. F. Cato, of Little Rock, Arkansas, writes: "I want to compliment you upon the MISSIONARY INTELLIGENCER. It seems to me that it has made wonderful improvement in the last year. I know of no better missionary magazine. May God bless you in reaching the goal set for this missionary year."

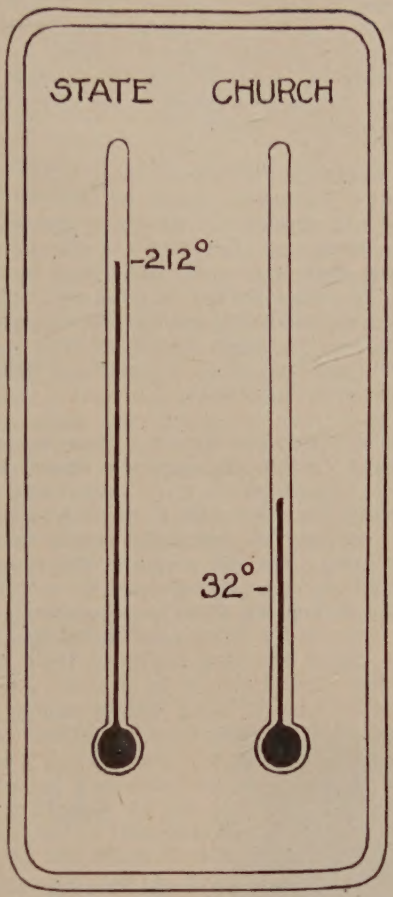
The Mayo Brothers, of Rochester, Minn., and two of the world's greatest surgeons, recently said: "This great wealth that we have is not our own. It is the product of human suffering and we will give it back that young doctors may go far beyond what we have imagined in their aid of human suffering."

Is this any hour for timidity on the part of young people who should give their lives to Christian service somewhere in the world? Is this not rather a time of challenge for the hardest place and the most difficult service in all the world? It is the time of all times to go and to spend for the great, heroic things of the Kingdom.

There has never been a time when it was so necessary for missionary candidates to have fine training. Just as God went to Moses, who was learned in all the knowledge of the Egyptians and to Paul who was the best trained man of his days, for leadership, so he is asking for educated and trained leaders for the great mission fields of the day.

Japan is yet largely heathen or pagan in its ideas of religion. Recently in Tokyo a little idol was moved to a new part of the city. Eighty acres were set aside for the location of this little heathen god and two hundred shrines for worship were erected within this enclosure. Over two hundred thousand people visited the dedicatory services of this little insignificant idol.

God is leveling all the race walls to the ground in these days. There is now one family on the face of the earth. We must look after these of alien race and religion and their children or they will curse us in the future.



We must keep our spiritual enthusiasm for the church abreast of that for the nation.

A. D. Harmon, in his address at the Kansas City Convention, said: "Formerly we have spoken bigger than we felt, but now we feel bigger than we can speak."

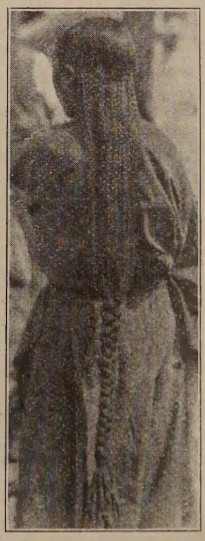
There is no need of the Foreign Society quite so pressing as that for sufficient workers at the front. One of the most pathetic cases is that of the Christian Institute at Osaka, Japan. Mrs. Christie, of Kansas, has given the money for this fine institution. It is built. There is kindergarten equipment for more than one hundred pupils, but no kindergartner to do the work.

Stirring words from Dr. Robt. E. Speer at Kansas City: "It is good for us to see our gospel all clear and naked once again. In this great world crisis all superficial

things have been stripped from it and we see it as it is. A disunited church cannot rebuke a disunited world. Never in the history of humanity was the message of your church so affirmed by the tragic condition of the world."

Miss May Fleming, of the Student Volunteer Movement, writes as follows: "I am glad to have the February number of the Missionary Intelligencer. This has a great deal of material which will be useful for what I have in mind; in fact, I read your magazine each month with great interest. It makes your missionary work very real, and keeps the spiritual motive constantly uppermost."

The church at Tiguish, Prince Edward Island, Canada, has become a church of a very high standard in its missionary undertakings. Not only have they adopted the slogan, "As much for others as for ourselves," but the people of the congregation are now giving more for missions than they do for their local expenses. H. D. Crow is the pastor, and he writes that the people are very happy in their new goals.



Hair dressing among the Tibetans. A number of small braids about the size of a lead pencil are combined in a large braid at the end. Tibetan women seldom wash their hair, but choose rather to grease it with butter.

Emory Ross, of Africa, who recently made the long journey with the Commission of the Woman's Board and the Foreign Society into the distant Ubangi District of the Congo, states that wherever they went they found that the hunter, the adventurer, and the merchant had preceded them. He speaks of the shame of the situation when these types of men go farther than has the church in its plan to reach the needy people for Christ.

Here is what a good friend said of the March Offering Intelligencer a year ago. We trust this issue will prove to be as helpful: "The February number of the Intelligencer is simply grand. It is marked volume thirty, number two. *For thirty years and two months I have not missed a number and it grows better with each passing year.* I would like to secure subscriptions for the paper, but my husband's long illness keeps me at home."

Keith Vawter recently said, referring to people who do not give their money during their lifetime, "You cannot pay your obligations to the Lord and to the world in a will. If you don't give your money or your life, the lawyers will prove that you were crazy in making your will after you are dead, and your intention to leave your money for the Kingdom after you are gone, will be thwarted. The only way to really face these obligations of stewardship properly is to give as you go."

One of the most disheartening things in our missionary work is the fact that over half of our congregations give nothing toward any missionary work. One of our strong pastors has suggested that every preacher of a strong city or large town church should be responsible for enlisting, as far as possible, all the churches in one county. Of course, this should be done in the district nearest to him. This kind of a plan, if carried out, would bring a great change in the missionary giving of the churches.

What will the Congo natives think of us now as Disciples of Christ when we have promised them doctors in all the stations, and just now there is only one physician in our four missionary stations in the Congo? How can they understand why this should be and will they not condemn us for insincerity and call us liars because we have not furnished for their dreadful needs the men we have promised? Where are the physicians that are willing to go out to Central Africa and give their lives for that needy race?

Here is a quotation from the Associated Press which is encouraging:

"Washington, March 27.—Reading matter for a literacy test for aliens under the new immigration law will be taken from

the Bible, the Department of Labor announced to-day. Passages will be selected in more than one hundred languages and dialects. 'This is not because the Bible is considered a sacred book by many people,' said the department's announcement, 'but because it is now the only book in virtually every tongue.' "

It is hard to understand the spirit of Christian fathers and mothers who are willing to let their boys go into the trenches to die for liberty and are not willing to let them go out to our Lord's great mission field to live for the extension of the Kingdom? What strange philosophy moves people to such conclusions. It is certainly not the spirit of Christianity and must be some lurking heathenism still existing in people's hearts. The call for service under the colors is one that must oe heeded, but the call for service under the banner of Christ is just as imperative.

It is very interesting to trace the history of the missionary societies in connection with great world crises. Nearly all the Southern Missionary Boards in our country were organized during the Civil War. Nearly every missionary society in England closed its books with its largest sum in its history last year. The London Missionary Society, which has had a debt for a decade, closed this year with every cent of debt wiped out. The Canadian Missionary Societies, while suffering from lack of candidates, have advanced in their missionary gifts during this war period.

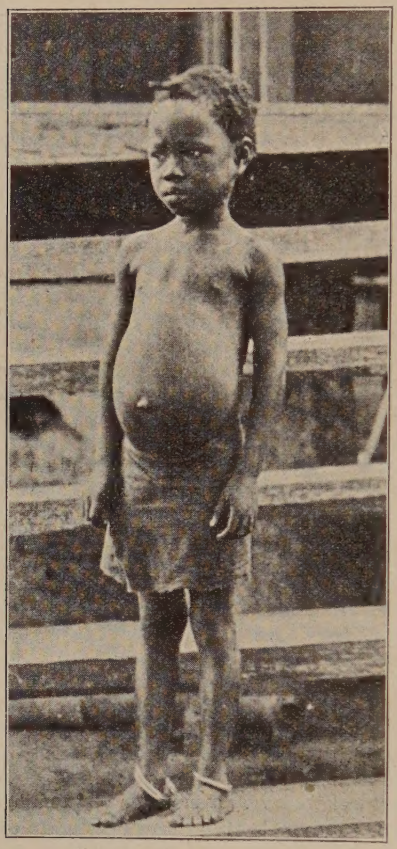
Mrs. Clifford Weaver, of Texas, was formerly a missionary of the Foreign Society in Japan. She is now one of the greatest story-tellers for Sunday-school pupils and boys and girls in America. Her stories are invariably missionary stories, and she states that they are more acceptable than any type of stories she has ever told to children. This offers a good suggestion to people of every Sunday-school. Our splendid missionary stories of heroism and adventure may constantly be told to the Sunday-schools and thus stir up their interests in the great cause of world redemption.

At the Kansas City Convention, Mr. R. A. Long made the statement that he felt every church during the war times, when there was so much sacrifice, ought to be willing to give as much for missionary work as it spent upon itself. If this ideal were carried out the missionary work of the Disciples of Christ would take by far the greatest step forward in our history. This is the testing time for our congregations in the real spirit of the Master. A growing list of churches with the motto, "As much for others as for ourselves," would be a fine indication of our spiritual advancement.

Jas. H. Ogden, of our Tibetan Mission, writes that some of their greatest needs in the Tibetan work are new workers for cities already open for stations, a school building and its equipment for Batang; support for orphans, native helpers, evangelists, and teachers; money for industrial school work; and he closes with "a message from *you*, telling of your interest and how you can help to accomplish this great task of evangelizing Tibet." Write it now, before you put this sheet aside, and start on the road toward doing something worth while for the Kingdom of God. The address of the Tibetan Mission is P. O. Adensi, via Yunnanfu and Haiphong, West China, and a five-cent stamp is needed on the letter.

Our doctors of the Philippine Islands have been greatly aided in their work by the Philippine Government. A few years ago a representative in the Philippine legislature, who was a member of the Christian Church in the northern provinces, went before that body and told them how much was being done to cure the Philippine people of the dread oriental disease called Yaws. On the strength of this statement, $3,000 a year was granted for our physician at Laoag hospital for the cure of this loathsome disease. The medicine was very expensive and had to be secured from Germany. Dr. C. L. Pickett came near ridding the whole province of this disease, which is one of the most insidious and difficult of tropical ailments.

The interesting news comes that four of the oldest whiskey distilleries located in Boston have recently gone out of business. The secret of their breaking up is due to the fact that their business was largely conducted in Africa. A line of ocean vessels have been kept busy transporting rum to the west coast of the dark continent. After it reached Africa it was carried inland on the backs of the native carriers and was used to debauch the lives of the poor benighted people of the interior. The problems of transportation have become such that they have carried



A little orphan girl from the jungle, Bolenge, Africa.

on their work with difficulty. However, they have been able to reach Africa with the terrible product until the United States Government shut down the distilleries. Now the shipping of rum has stopped. This is certainly good news for the dark continent and the poor people there.

The following very interesting word comes from Mrs. H. C. Hobgood, of Lotumbe, Africa: "The war outlook certainly is discouraging. We can only hope and pray for the best. Prices are terrible—by the time we pay transport we feel that we must try to use native foods more. We have been making flour from the native banana—the plantain, you know. It makes delightful pancakes. We are also making flour from the cassava-toko. It mixes splendidly with wheat flour and we use same quite a bit this way. We have now learned to make butter from the kernel of the palm nut. It is very nice to use as butter and splendid for seasoning. We also use quite a lot of palm oil in cooking which saves lard. Of course, one grows tired of these things and craves European food altogether sometimes. The Henseys and Bargers are holding forth bravely here now. There is surely a lot to do and they are awfully busy folks. I guess Edwards will have to see after Monieka till help comes. Things are higher and scarcer here than at Lotumbe. Also the folks haven't as good gardens as we have. On the whole, we'd rather be at Lotumbe than Bolenge, but we're happy to be here at the present."

The following telegram, with its triumphant ring cheers our hearts. These are the days for enlargement in the work of the Kingdom, and the Erie Church and its pastor, Leroy Carter, are to be congratulated that they are sensing the spirit of these wonderful times:

Foreign Christian Missionary Society, Cincinnati, Ohio:

The Erie Church last night repudiated its apportionment of twenty-five dollars for Foreign Missions; instead congregation voted unanimously to become Living-link Church. This decision at close of every-member canvass, which assures us the necessary amount. Church aglow with the blessing of fellowship in a world program. Leroy F. Carter.

Are there young people among us who are longing for a great life service, who feel that for some reason they cannot answer the challenge of our country in the army, but who would like to give themselves in a devotion which is similar to the great cause. Let us point these young people to the great mission fields. Go out to China and serve among the vast populations like those of Nantungchow and Luchowfu. Go out to Tibet and help the lonely workers there among four million Tibetans as they try to point them to Christ. Go out to India, in the central provinces, among those vast multitudes who are just now promising to turn to Christ by whole villages, and give your life to the leadership of those many who want to come into the Kingdom. Go out

to the Congo in Central Africa and give your service for those dusky children of the forest who know not God. Send yourself to the Philippine Islands into unmanned stations like Vigan, or Laoag, among those adolescent races who are just coming to their own. Give your service for Japan and go out to the sunrise country of the East where the people are prospecting for a true religion. Be a medical missionary and go to some distant post to be the surgical as well as the spiritual savior of the people. If some great, heroic service knocks at the door of your heart to-day, open it and let the Foreign Missionary appeal in. It is not sacrifice. It is opportunity and glory and efficient service for our Lord.

NECESSITY IS THE MOTHER OF INVENTION.

The following note of war conditions in Africa comes from Mrs. E. R. Moon: "At present, flour and sugar are unobtainable in the Congo. We have made our own starch for a year now. Forty cents' worth of manioca makes a year's supply of starch. We wash twice a week. We have always intended to teach the boys to make soap, but other things more important have taken our time. Not long ago I made my first hominy."

MAKE YOUR COUNTY UNANIMOUS FOR FOREIGN MISSIONS THIS YEAR.

The county is the logical unit for missionary co-operation in many of our States. Yet in many of our counties of from eight to fifteen churches, not more than half make an offering to Foreign Missions. By a little co-operation and team work all the churches in a county could be enlisted. Every county seat pastor and every county committee is urged to make an extra effort to enlist every church in a liberal offering.

Make your county unanimous this year. Don't allow any church to be a slacker. Millions of people are depending on our offerings for the Gospel of Christ.

THE WAR IN BIBLE LANDS.

The *Missionary Review of the World* for December quotes a writer who calls attention to the fact that "the present war has already carried us over the whole range of human history. The first attack on Bagdad brought the location of the Garden of Eden into our daily telegrams, and make us look up the A, B, C nations of antiquity—Assyria, Babylonia, and Chaldea. The attempted invasion of Egypt carried us back to Egypt; and now the counter attack of Egypt carries us into the peninsula of Mount Sinai, through the Desert of Exodus, and into the Holy Land. The tragedy of Greece has led us into the scenes of the Book of Acts and the early centuries of Christian church history. All Bible lands—Asia Minor, Mesopotamia, Persia, and Egypt, with Syria and Palestine, the Holy Land itself—have resounded to the tread of advancing or retreating armies. Lying as they do at the juncture of the three continents of Europe, Asia, and Africa, these Bible lands must continue to be a battleground for the powers who are warring for the extension of their possessions, or spheres of influence."

OUR TWENTY LEADING CHURCHES IN FOREIGN MISSIONARY GIVING

"Total offerings of Church, Sunday-school, and Christian Endeavor to the Foreign Society for the year closing September 30, 1917:

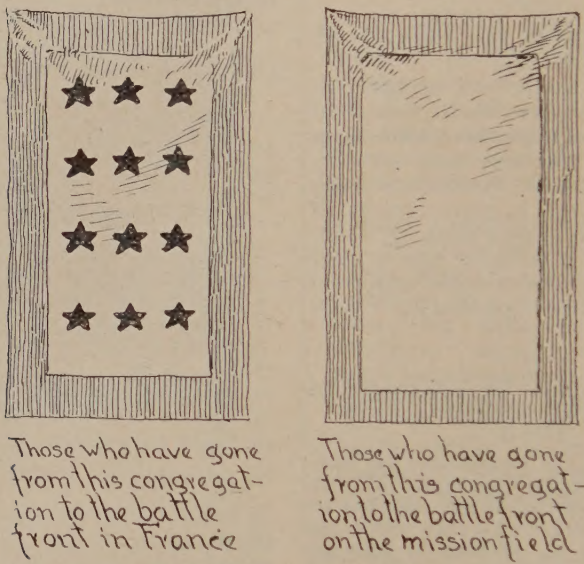
1.	Akron (First) O.	$3,900 54
2.	Cleveland (Euclid Ave.) O.	3,491 37
3.	Lincoln (First) Nebr.	1,545 50
4.	Des Moines (Univ. Pl.), Ia.	1,520 00
5.	Pomona, Calif.	1,230 00
6.	Norwood, O.	1,229 43
7.	Canton, O.	1,215 64
8.	Chicago (Hyde Pk.), Ill.	1,200 00
9.	Chicago (Englewood), Ill.	1,135 00
10.	Cleveland (Franklin Cir.), O.	1,132 00
11.	Kansas City (Independence Blvd.), Kans.	1,055 00
12.	Long Beach (First), Calif.	1,054 41
13.	Dallas (East End), Tex.	1,035 00
14.	Jacksonville (Central), Ill.	989 45
15.	Youngstown (Central), O.	908 35
16.	Norfolk (First), Va.	902 50
17.	Los Angeles (First), Calif.	889 23
18.	Detroit (Central), Mich.	875 00
19.	Langdon, Kans.	869 29
20.	Nashville (Vine St.), Tenn.	825 72

GERMAN MISSIONS HIT HARD.

One of the saddest things in connection with this great world-wide war is the fact that nearly all the German missionaries are either interned or have joined the army for Germany, and their work is without leadership except where other missionary societies have taken it over. It is estimated that something like seven hundred thousand native people are rendered shepherdless by this great world calamity. The American Lutheran Church

is doing a heroic service in taking over a number of German missions, and other missionary societies in different lands are trying to take on some of this additional work so that the labor of so many years will not be lost. It is also sad to relate that the Moravian Missions have, in a large measure, been disbanded because of the war situation. In German East Africa their missionaries are dispersed and the Moravian Board is not even able to learn their location. In North India, where the Moravian missionaries were nearly all German, the work has largely been stopped for the time being. It rests upon the other missionary boards to do all within their power to conserve this labor of love and sacrifice. Missionary effort has nothing to do with the political situation between Germany and America, and all should join in preserving this fine work which has been inaugurated by the German missionaries throughout the world.

WHY NOT HAVE TWO SERVICE FLAGS IN YOUR CHURCH?


Those who have gone from this congregation to the battle front in France
Those who have gone from this congregation to the battle front on the mission field

Nine-tenths of the churches have never raised a missionary for the mission fields. Do we not need a new campaign of enlistment?

All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.

"Are We Doing Enough?"

"There is one searching question which we ought to ask ourselves daily, we who are not privileged to fight in arms for our country, and that is, 'Are we doing enough?' Daily, when I meet in the streets those fine fellows in khaki, in the pride and hope of their strong youth, which each of them is ready and proud to give for his country, I feel anew surging up from within my conscience the insistent query, 'Am I doing enough?'

"We, the men too old to fight; the women not called upon to fight; the children too young to fight—we must have one watchword, one resolve beyond all others till our boys return in victory, and that is SACRIFICE."

This question, which was asked by an eminent banker, is one that we would do well to ask ourselves in our relation to Missions. Are we doing enough? Are we doing all our Lord expects us to do, all that he has put it into our power to do?

We are doing something. The Foreign Society has 190 missionaries and 760 native workers in its employment. It maintains 173 schools and colleges, 23 hospitals and dispensaries, 4 orphanages, and 4 presses. There are 6,936 young people under instruction; the treatments number 242,981 annually; the orphans fed and clothed and housed and taught number 230; the pages printed, 8,000,000. The question that calls for an answer is, "Is this enough?" Can it be said of us, or claimed by us, that we are always abounding in the work of the Lord?

The receipts of the Foreign Society last year amounted to $550,000. This was an average of less than a penny a week. Of the 9,416 churches, only 3,172 gave anything. The offerings of the churches averaged $56.32. No one can study these figures and maintain that we are doing enough, or all that we are able to do. No one who is acquainted with our abounding resources could say of us what the apostle said of some churches, that they were giving according to their power, yea, and beyond their power. Perhaps there is no church in our fellowship that could not double its offerings, and there are a thousand that could easily quadruple theirs.

Can we say that what we have done or are doing is on such a scale as to convince the onlookers that our watchword is "Sacrifice"? We expect the men and the women in the service to make sacrifices: are we ready to do in our own lives what we demand from them? Are not Duff's words as true now as they were when spoken by him fifty years ago, that we are "playing at missions?" Here and there one may be found who makes sacrifices for the kingdom, but the number is pathetically small.

The Foreign Society is asking for three-quarters of a million dollars and twenty-five new missionaries this year. If this amount is raised and if these missionaries are sent out, can we then justly claim that we have done enough, or all that God has empowered us to do for him? If we were to give a two-cent postage stamp a week, on an average, we would give $1,248,000 instead of $750,000. No one acquainted with the facts would affirm that we are unable to give as much as two cents a week for Foreign Missions. We have one

missionary on the field for every 6,315 members. Are we not able to add the number suggested?

We would do well to recall the words of the apostle, "As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." The grace he had in mind was that of liberality. In the same connection he reminded the believers to whom he wrote of the grace of our Lord Jesus Christ, that, though he was rich, yet for their sakes he became poor, that they through his poverty might become rich. Our Lord emptied himself. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. In doing this he left us an example, that we should walk in his steps.

Every follower of Christ should ask himself this searching question, "Am I doing enough?" Every congregation should ask, "Are we doing enough?"

How to Prepare for a Worthy March Offering

The relation between preparation and outcome is evident. Careful planning spells success, indifferent approach to the great foreign missionary day means failure for the local church offering and consequent loss of a worthy part in the conquest of the world for Christ. Years ago it was thought sufficient to have a collection for missions; now it is recognized that only careful, conscientious planning will suffice.

1. *Preach.*—The setting for a satisfying offering on the first Sunday in March is missionary preaching every Sunday in February. Just as our pulpits should always ring with the evangelistic note, so also should the missionary note ring true and clear. But there is need of intensive missionary preaching as the offering-day approaches. Different plans are followed in this regard. Some will preach four distinct missionary sermons during February; some will make a missionary idea stand out all through January and February. A missionary rally on the Sunday night preceding the offering is a fine culmination for the campaign. In many prayer meetings, missions will be the theme right up to the first Sunday in March. Whatever course is followed, world evangelization should be the theme which permeates both preaching and teaching until Sunday, March 2.

2. *Publish.*—Publish abroad in the congregation that a great day is at hand—a day of joy, of privilege, of *investment*. Make that word stand out. "investment"—of life, of prayer, of gifts. A great deal depends on public announcements of the coming offering and the hopeful, clear, confident way in which the matter is presented to the people. The Procter and Gamble Co. have made millions by keeping before the world "Ivory soap—it floats." Shall we despise repetition in our plans for the greatest work in the world? The Great Commission is repeated in substance five times by New Testament writers. If the Holy Spirit found that necessary, how much more is repetition necessary in our human presentation! Use every means: the church bulletin, the local papers, the bulletin board, printer's ink, and the pulpit constantly. Make people *see it*, and they will pray and give.

Never speak in an apologetic tone. Speak positively, triumphantly. Be as confident as you would in announcing a baptism. Assume that the offering comes as a matter of course and has as settled a place in the congregational life as the Lord's Supper.

3. *Set a Goal.*—The apportionment

is an ideal to be reached. If it is not set high enough by the Society, raise it to where you think it should be. There should be an aim. Lay all plans to reach it. Make the goal worthy of the possibilities of the congregation. The apportionment is not arbitrary, but suggestive; not a goad, but a staff.

Many ministers feel like going far beyond the regular apportionment and setting an ideal of so much per member. The following standards have been used successfully by many congregations:

Minimum—Fifty cents a year, one cent a week, per member.

Good—One dollar a year, or two cents a week, per member.

Heroic—From $2 to $5 a year, or from five to ten cents a week.

The watchword for the year is $750,000. That would be an average of 65 cents a year each for our whole membership, the minimum standard. Thousands will not give, and it is hoped earnest friends will give enough to make up for their omission.

4. *Honor the Little Envelopes.*—The March offering envelopes have collected millions for the cause in foreign lands. These tiny agencies enable the hand of the giver to bestow in China and Africa and the uttermost parts. Overlook no one. Every member of the church should have one, and every special friend as well. Do not fail to write the name of each person on the envelope before giving them out. This will greatly help.

"Give Till It Hurts."

The people of Canada are asked to give to the Patriotic Fund, and to give till it hurts. The Patriotic Fund is for the relief of families whose bread-winners are at the front or in their graves. This is a voluntary fund, and is over and above all that the government levies in taxes.

Already thirty millions have been given to the fund. The money has come from everyone and everywhere. The industrial people are giving one day's wages; salaried people are giving one per cent of their incomes. In Montreal almost a million dollars was given at one stroke in this way.

The Canadians are a prosperous people, but not more prosperous than the people of the United States. Out of a population of eight millions they have sent four hundred and sixty thousand to the colors, to make the world safe for democracy. The Canadian people are giving till it hurts. If the people of the United States will give as generously, there will be a surplus to report in each of our missionary organizations, and not a deficit, at the Fort Worth Convention in October.

Statisticians say that the American people own one-fourth of the wealth of the world. We are richer than the British Empire and France combined. Our total wealth is estimated at the colossal sum of two hundred billions. The increase in our wealth since the war began, and largely as a result of the war, is thirty-five billions.

So far from giving till it hurts, we are giving our cheese-parings only; we are giving for all missionary purposes less than a postage stamp a week, less than a dollar a year on an average. Individuals are giving till it hurts. They deny themselves luxuries of every kind and many of the comforts and conveniences of life. They have taken up the cross and are walking in the footsteps of their Lord. If all did this, there would be an abundance of money for the support and enlargement of every department of the work the Lord has given us to do in his name and for his glory.

The gracious word of promise is this: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, it shall be given to you in return."

The Year's Work Around the World.

CLASSIFIED FACTS ABOUT THE WORK OF THE FOREIGN SOCIETY.

FACTS FROM THE FIELDS.

Missionaries.—Men, 89; wives, 70; single women, 31. Total, 190.

Fourteen new missionaries have gone out during the year.

Ten years ago, 154.

Native Helpers.—Evangelists, 269; teachers, 272; Bible women, 41; medical assistants, 46; other helpers, 132. Total, 760.

Ten years ago, 410. Increase, 350.

Additions.—Africa, 792; China, 109; Cuba, 11; England, 193; India, 100; Japan, 138; Philippine Islands, 988; Scandanavia, 5. Total, 2,336.

Churches.—Place of meeting, 416. Gain, 17. Membership, 16,919. There are 166 church buildings. Value, $379,219.00.

Sunday Schools.—Number, 306. Enrolled, 21,426. Gain, 866.

Ten years ago, 7,220. Increase, 14,206.

Endeavor Societies.—Number 76. Gain of 4. Membership, 3,312.

Ten years ago, 23 societies

Educational.—Schools and colleges, 173. Gain, 42. Total under instruction, 6,934. Gain, 921.

Ten years ago, 3,388, an increase of 3,546.

School buildings, 47.

Value of buildings and equipment, $155,900.00.

Medical.—Hospitals and dispensaries, 23. Last year 70,305 persons received, 242,981 treatments. This was 665 treatments each day in the year.

Gain in ten years, 145,714. Value of hospitals and equipment, $77,494.32.

Orphanages.—Number, 4. Orphans, 230. Gain of 8.

Presses and Publications.—The Society owns four printing presses.

In the Tagalog language an illustrated booklet was published in Manila. Receipts from press about $5,000.00.

Vigan.—Two papers, one in Ilocano and the other in English. Total circulation, 5,050; 30,000 tracts were published, 4 books, consisting of 4,600 volumes. Total receipts, $3,343.55. Six printers employed in the press.

Tibet.—Songs and short stories were translated, also a tract upon the evil effects of wine drinking.

Africa.—186,350 pages of printed matter; 1,693 volumes bound; 1,200 pamphlets printed; 500 copies of the Life of Paul; 500 copies of a Physiology; 500 copies of an Arithmetic; 500 C. E. Topic cards; 500 calendars; 100 each of two new translations—1 Peter and 1 Timothy.

India.—Total number pages of Christian literature, 4,287,000. This is 300,000 more than last year. A Hymn book in the native tongue was published consisting of 5,000 copies. 2,500 Sunday-school leaflets.

Medical Fees.—Africa, $413.58; China, $3,977.87; India, $293.50; Philippine Islands, $24,981.52; Tibet, $101.00. Total, $29,677.47. Gain of $10,416.47.

Ten years ago, $6,131.64.

School Fees.—China, $12,490.63; Cuba, $161.90; India, $1,669.25; Japan, $4,269.31; Philippine Islands, $4,580.53; Tibet, $6.00. Total, $23,177.62.

Ten years ago, $5,223.16. An advance of $17,954.46.

Government Help.—Government grants in aid—India, $1,882.50; Philippine Islands, $4,996.67. Total, $6,879.17.

Ten years ago, $783.73.

Given for Missions.—Africa, $1,232.57; China, $309.34; Cuba, $82.47; England, $4,384.93; India, $404.00; Japan, $153.18; Philippine Islands, $672.23; Scandinavia, $93.10. Total, $7,331.82. Gain, $979.82.

Self Support.—Africa, $85.00; China, $1,080.41; Cuba, $409.50; India, $648.00; Japan, $1,535.40; Philippine Islands, $1,348.12; Scandinavia, $868.11. Total, $5,974.54. Loss, $97.46.

Total Native Contributions.—Africa, $1,317.57; China, $1,459.75; Cuba, $653.87; India, $1,088.00; Japan, $1,734.08; Philippine Islands, 2,020.35. Total, $8,273.62. Gain, $1,916.68.

Contributed by Missionaries.—Africa, $482.70; China, $225.00; India, $540.00; Japan, $902.28; Philippine Islands, $625.00; Tibet, $500. Total, $3,274.98.

Total Raised on Fields.—Africa, $3,313.17; China, $9,324.42; Cuba, $653.87; India, $6,915.75; Japan, $7,025.67; Philippine Islands, $41,036.96; Tibet, $232.00. Total, $68,511.84. Loss, $2,714.00.

Value of Property.—Africa, $65,310.00; China, $120,009.32; Cuba, $24,500.00; India, $126,950.00; Japan, $185,350.00; Philippine Islands, $109,875.00; Tibet, $10,300.00. Total, $642,294.32.

FACTS FROM THE HOME BASE.

Receipts.—The receipts for the past year amounted to $550,386.85; a gain of $27,669.88.

Churches.—The churches as churches gave $166,110.16, a gain of $12,579.64. The number of contributing churches is 3,172, a loss of 204.

Sunday Schools—The schools gave $108,121.37, a gain of $8,591.37 over last year. The number of contributing schools is 3,996, a loss of 175. Average offering is $27.06, as against $23.86 the preceding year.

Endeavor Societies.—The Societies contributing numbered 1,081, a gain of 214 over the preceding year. They gave $14,111.28, a gain of $3,864.84. Of those that gave, 125 are Life-Line Societies. That is, each one gave $50.00 or more to support a native evangelist on the field. The aim for the ensuing year is "Over $15,000 from the Endeavor Societies by September 30, 1918."

Personal Gifts.—The number of gifts was 1,722, a gain of 214 over the preceding year. The amount received from this source was $91,579.42, or an average of $53.18.

Annuity Fund.—The gifts to this fund amounted to $78,703.50. There was one gift of $15,000.00. The total received since this fund was started in 1897 is $714,813.87.

Bequests.—These gifts amounted to $7,013.03. Last year $67,942.00; $64,102.00 was from the T. E. Bondurant estate.

Living-Links.—During the past year 21 new Living-links have been enrolled. Twenty of these are churches and one is a Living-link Sunday-school. Six personal Living-links were enrolled, making a total of 27 in all for the year.

Since 1875 the total receipts from all sources of the Foreign Society amount to $7,236,486.85.

Offering Days.—The dates of offering for the Foreign Society are as follows:

Christian Endeavor Day—First Sunday in February.

Churches—First Sunday in March.

Sunday-Schools—First Sunday in June.

Individual Gifts—Every day in the year.

Some churches that have adopted a budget send money every month.

"Old Glory" Glorified.

The following letter was presented to the Presbyterian Board at its meeting on October 22 from Hugo A. Muller, of the West Persia Mission, accompanied by the faded and torn American flag, which had flown over the Mission Compound at Urumia during the Turkish occupation, 1915:

The Presbyterian Board of Foreign Missions.

GENTLEMEN:—American missionaries in the foreign field love the American flag; no less has the American flag cause for gratitude to American missionaries in the distant fields. The American flag is honored in the Orient—an honor due in no small degree to the missionary's influence; and, on the other hand, many American missionaries owe to the American flag their lives and the lives of many natives who have clung to them in times of trouble.

I have the honor, on behalf of the members of Urumia Station, to present to you a well-worn flag which was graciously used of God in defending the rights of the weak and defenseless in Urumia, Persia, during a time of great turmoil.

This flag was hoisted over the gateway leading to the main compound of your mission station in the city of Urumia (West Persia Mission) soon after the evacuation of the city by the Russian army on January 2, 1915, and before the entrance into the city of the Kurdish vanguards of the Turkish army on January 4, 1915. It thereafter flew uninterruptedly until after the Russian army had re-entered the city, May 24, 1915, and again taken up the reins of government—a period of about five months.

During these months it was an instrument under God's grace in saving the lives of 15,000 defenseless Christians, who had taken refuge under its shadow, and indirectly it was a strong influence for quiet and order in a much wider circle.

Could this flag speak, it would tell you heart-rending tales of sorrow and suffering, of injustice and extortion, of cruelty and death; it would preach powerful sermons on faith, love, sympathy; it would make you feel the gratitude which it read in the 15,000 pairs of eyes that were daily upturned during those sad months—a gratitude which is alive to-day, toward God and toward Christian America, and which will live on through generations.

Fraternally yours in the great Cause,

(Signed) HUGO A. MULLER, *Assembly Herald.*

The Unfinished Task. Lift Up Your Eyes and Look.

BERT WILSON.

I. ASIA

In Manchuria there is one province with a population of 1,500,000 and only three missionaries.

In Mongolia there is one section with a population of 2,600,000; 600,000 of these have missionaries, but 2,000,000 are untouched.

In West China, Outer Kansu has no missionary.

In Tibet, with a population of 4,000,000 there are only five missionary families on the border.

Napal and Bhutan, in Central Asia, with a combined population of 5,000,000, have no missionary.

Afghanistan—population, 4,000,000—there is no missionary.

Bakhara has a population of 800,000 and no missionary.

Khiva—population, 800,000—a Mohammedan land, and no regular missionary.

All this territory is as large in area as the United States, with a total population of 26,000,000.

What a mighty challenge to our faith!

Let us not forget, French Indo-China, composed of five provinces and a population of 21,500,000, and only two Protestant mission stations—one on the western border and one on the eastern border.

42,000,000 of Asia are entirely in unoccupied fields.

II. AFRICA.

Beginning at Egypt and going west along the coast, taking all territory north of the Sahara, then down the west coast to French Guinea, we find 9,200,000 people not in any plans of any missionary organizations.

Eastern Liberia has 1,500,000 pagans.

Parts of Nigeria, with a population of 4,000,000, have no missionary.

Eastern Kamerun has 3,000,000 without a missionary.

In French Congo there are 8,000,000 without a missionary.

In Belgian Congo 20,000,000 of the 30,000,000 have no missionary.

Portuguese and German East Africa, with a population of at least 5,500,000, have no missionary.

In British East Africa and Egyptian Sudan about 2,000,000 are without a missionary.

Other small groups are without any gospel teachers. 200,000 pigmies are without missionaries. At least 70,000,000, more than one-half of the entire continent, are without missionaries, and 100,000,000 without a written language or an alphabet of their own.

Robert Moffat spent fifty-four years of service in Africa. Five of his children became missionaries. A little girl at one time asked Mr. Moffat to write a verse in her album. This is what he wrote:

"My album is the Savage breast,
Where darkness broods and tempests rest,
Without one ray of light;
To write the name of Jesus there,
To point to worlds all bright and fair
And see the savage bow in prayer,
Is my supreme delight."

The Every-Member Canvass.

GETTING THE CHURCH AND THE BUDGET READY.

JOHN P. SALA, BUFFALO, N. Y.

Preparing the Budget.

The time of the annual meeting of the church is drawing near. The reports for the year have been called for by the pastor or committee in charge. Seldom does any one in the church face these reports as does the pastor. He knows as does no one else their real import. On the meaning of these he must base his work for the ensuing year.

He is alone before the year's activities. How nearly have the *resources* of the *church* been grasped for Christ and his church? The Financial Secretary's or Treasurer's book tells the tale. It takes him a long time to go over his list of families and study out their gifts in comparison with their incomes. But the earnest pastor does it. Ordinarily he is appalled to find what a small place the Lord's treasury has in the gifts of his people.

He keeps his pencil and paper in action —and any successful worker must "take stock" of his resources and possibilities and keep them in black on white before his eyes.

The past year's work is before his eyes, and he begins the information of the new budget preparatory to meeting his Finance Committee.

	1916	1917
Preacher's Salary.		
Janitor's Salary.		
Fuel and Light.		
Music.		
Printing and Advertising.		
Insurance and Repairs.		

When he comes before his committee he knows what should be opposite each item, even though he leaves it for the committee to write down.

Then he approaches the missionary budget — perhaps cautiously — but with equal earnestness and preparedness.

	1916	1917
Foreign Missions.		
American Missions.		
State Missions.		
Church Extension.		
National Benevolences.		
Ministerial Relief.		
Education.		
Local Charities.		

These gifts should be increased, but the committee is conservative. Here again the vision and statesmanship of the minister lifts his committee to the undertaking of a more worthy effort in the unselfish ministry of world uplift.

The annual meeting arrives; the church hears the reports of the past year. They are keyed to expectation now as the budget for the new year is about to be announced. The opportunity is given after the announcement for discussion. The wise pastor will here insert his vision in such enthusiasm that the church will adopt the budget, gladly, as the measure of their financial effort for the year.

This prepared budget should be printed and put into the hands of every member. It will inspire the confidence of the members in the work of the officers. Our church is democratic. Our members expect to know, and if they know they will ordinarily respond.

An orderly, well-prepared budget is likely to establish order and system throughout the work of the church. Too many of our churches just work ahead (or behind) from year to year with no definite plan or goal. Through the budget system and Every-Member Canvass, which follows the preparing of the budget, we learn the lesson that the church, as well as business, prospers most largely under well-wrought-out plans.

Preparation of the Church

a. Facts are the greatest incentive to adequate giving, therefore sufficient time and prayer should be given to the preparation of the congregation for the canvass.

b. Not less than four weeks should be allowed for the preparatory period. Four sermons on Lord's Days preceding the canvass should present the opportunity and needs in the world-field under Home Missions and Foreign Missions, Christian Stewardship, and the Every-Member Canvass.

c. Distribute to every person attending the preparatory services tracts and leaflets giving information on the whole task of the church:

(1) Home Missions, Foreign Missions, Benevolences, Stewardship, the Every-Member Canvass. These tracts may be ob-

tained upon application to the Men and Millions Movement office.

(2) Send these leaflets to members not attending the services, and keep non-attending members fully informed of the preparatory steps toward the canvass.

(3) Arrange special popular missionary addresses, using stereopticon, moving picture machine, curio exhibits, and missionary demonstrations.

(4) Secure charts, maps, motto cards, and statistical tables, and show in conspicuous places, to give information and excite interest in the canvass.

(5) Give information of what other churches have done through the Every-Member Canvass, showing splendid financial gains and spiritual blessings. Make mention of the experiences of others, calling attention to the unrivaled value both to the enlargement in gifts and to the spiritual life of the congregation.

(6) Let the church, by a standing vote, endorse the Every-Member Canvass, then

(7) Send a well-written letter from the pastor and Finance and Missionary Committees into every home in the congregation during the week before the canvass Sunday. In this letter explain the purpose and plan of the canvass, urge the responsibility of support upon each member of the church, and ask that each shall be present at the morning service of Canvass Sunday. Also urge members to remain at home in the afternoon to receive the canvassers.

THE WORKERS AND THE CANVASS.

C. R. HUDSON, POMONA, CAL.

Preparing the Canvassers

The canvassers should be selected by the Finance and Missionary Committees and the pastor, and approved by the Official Board. Men only should be chosen for this work and the selection should be made after counsel and prayer. There is no more important task in the church to which men can be assigned. The selection should be made not so much with reference to ability in "money getting" as because of character, disposition, social gifts, and earnest desire for service. The Every-Member Canvass has to do primarily with the "non-givers," and these are sensitive, callous, or timid. The greatest skill, consideration, and love are indispensable in enlisting the "non-contributing" member not only to the weekly offering, but also to full and satisfying fellowship in all the interests of the church. To win the gift and the giver is the aim of the Every-Member Canvass.

In selecting canvassers, choose men of experience in Christian work, and younger men who are earnest, though untried. Send the older man out with the younger. Each will learn and profit by the other. By such an arrangement many young men will be brought into intimate knowledge of the affairs of the church and the members of the congregation, and their own lives will be enlarged in service. Choose a sufficient number, so that by sending out the canvassers two by two, each pair shall have not more than ten families to canvass.

After the selection has been made invite the men to a dinner or lunch. Secure for the speaker some man of experience in the Every-Member Canvass. At this meeting let the efficiency of the Every-Member Canvass as an approved method of church finance be set before the men. Make much of the dignity and value of the service for which they are chosen. Let it be made "big business" for the Kingdom. Avoid slipshod, hasty, and unbusinesslike procedure. From the beginning keep the whole task on a plane that will attract and enlist business men. Then make much of prayer. Let this be the most important and critical work possible in the eyes of the men who are to canvass. At this dinner get the men selected to consent to serve.

Then organize your men into a training class. For not less than a month, better six weeks, hold frequent meetings with the canvassers. Go over, with them, every item of the bhdget for the local church and for missions, education, and benevolence. Make your men familiar with the financial affairs of the church in every department. Give instruction concerning the work of missions, showing what definite amounts of money will do in various fields of Christian benevolence. Give your men some knowledge of our missions, our colleges, and our agencies of love and relief. Train your men in the art of teaching others the grace of giving. Teach them that to ask for gifts is also to give the equivalent of spiritual compensation to the giver. Make your men familiar with the members of the church, the givers and the non-givers, but let all discussion of the persons to be canvassed be without uncharitable criticism. Fill all the training of the canvassers with faith, courage, and expectancy. Prepare your men to go forth in the joy of a waiting harvest.

At each meeting of the canvassers the period of training and discussion may be followed by a brief talk on some particu-

lar phase of the work. Put information, zeal, confidence, and expectancy into your canvassers, and the canvass cannot fail. Let these men feel that they are partners with the Lord in an important task for his church. Train them in the use of the business system of the canvass, the budget, and the duplex envelope, and explain the need of the pledge card in sustaining the budget and the necessity of the weekly payment, etc.

After such a period of training in study and prayer your men are ready to serve and bless the congregation in the canvass. At the morning service of the day set aside for the canvass let the canvassers appear before the congregation and be solemnly consecrated to their work. If the period of preparation has been spiritually adequate to the task, the canvass will be the richest possible spiritual experience to canvassers and canvassed, and the returns will be tabulated not alone in greatly increased offerings, but in the renewed devotion of every member to the whole work of the church and Kingdom.

Conducting of the Canvass.

1. The importance of the morning service of Canvass Sunday cannot be overestimated. Let the whole service be an appeal to Christian privilege and responsibility in carrying out the commission of Jesus. Saturate the service with prayer and lift it by the motives of loyalty to Christ and devotion to the church.

2. Commission the canvassers publicly on Sunday morning for this important task. Let this service be significant and impressive, not only for the canvassers, but for the entire congregation. Unless the canvass is dignified as a spiritual office in the church, best results will not be obtained. It is urged that, following the morning service, the ladies serve a lunch at the church to the canvassers and that at the table the final instructions be given and prayer offered, that the men may go immediately to the canvass in the spirit of fellowship and prayer.

3. Place in the hands of each canvasser, together with the cards bearing the names of the members to be canvassed, the printed budget, pledge cards, a packet of duplex envelopes for each member, and such other material as will assist in placing the whole matter before the people in the most effective manner.

4. Headquarters should be maintained at the church throughout the afternoon, where the pastor may be found to give help and encouragement and to receive reports. Telephone communication should be opened with headquarters, that the canvassers may receive, at any time, information or instruction from the director of the canvassers.

5. The canvassers should report, before the Sunday evening service, the results of the canvass. Reports should be carefully tabulated and announced.

6. During the following week the teams should canvass all members not located nor visited upon Canvass Sunday, so that the whole canvass may be completed within a week. This is important.

7. Carefully follow up the canvass. It will be necessary to give strict attention to the collection of the pledges. At the end of each month or quarter statements should be prepared showing the amount paid by each member on the pledges for local support and missions. These statements should be placed in the hands of the teams making the original canvass, and each member should be revisited.

(*a*) From those who have not paid pledges or amounts due in full, collections should be made.

(*b*) To those who have paid in full, a friendly visit from the team will give pleasure and encouragement.

(*c*) To those who have not attended services regularly, an appeal to greater loyalty should be made.

(*d*) The Every-Member Canvass continues through the year. The teams should become part of the church's ministry, seeking not only to increase the number and amount of gifts, but also to develop the spirit of brotherhood, to add members to the church, and assist in advancing every interest of the congregation.

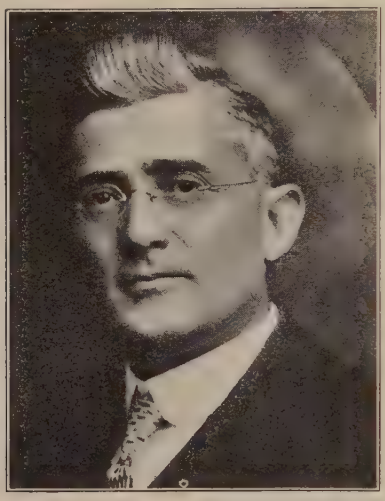
(*e*) Make an Every-Member Canvass every year preceding the preparation of the annual budget.

The Every Member Canvass is not a royal road to easy success, but, when properly prepared for, untiringly put through and faithfully followed up, it will mark a new epoch in the life of any church.

The Missionary Committee on the Job.

DANIEL BURGHALTER, D.D.*

The Place of a Missionary Committee in a church must be clearly defined and understood. If we regard the Church in a figure as the hand of Christ in a community, to "draw all men unto him," then we will see that its activities will normally go out into the five directions of the fingers—the



thumb, "worship," the forefinger, "religious education," the middle finger, "missions," the ring finger, "evangelism," and the little finger, "social service."

These are the primary functions of the church of modern day life, and it is gradually adopting its organizations along these highly specialized lines of activities. In every efficient local church, it is becoming the rule to have some experts in charge of these several activities or functions, who serve as the organic medium or nucleus, to create, foster, and direct these functions for the whole conggeration. Not that this nucleus performs the whole of a church's functions in any one of these five directions; not at all, but only to serve as the centralizing and generating life-giving agency in the whole mass or local church.

The Sunday-school officers and teachers, for example, have for a long time been such a nucleus in the religious educational functions of the church. Just in some such a manner, every church must have a missionary committee. Now the real importance and place of this committee will be seen and appreciated when we recall that the primary drive of the New Testament church born on Pentecost, was the missionary function, the making of disciples; yes, but not in an isolated, unattached manner, but in local churches. Wherever the disciples went, churches sprang into life. The primary, central, longest, and absolutely indispensable drive or function of the church is the function of self-propagation—the planting of new churches into unchurched regions, wherever they are.

Worship and religious education will languish, and evangelism and social service have no objective, if the missionary function is not recognized as the primary and real reason for the church of Jesus Christ, born of the water, the blood, and the fire of the Holy Spirit, to be his witness unto the uttermost part of the earth. A non-missionary church may be a church for a while, but it will finally die. This is spiritual race-suicide.

The Procuring of a Missionary Committee will usually rest with a pastor, or in some instances, some member through the pastor, who has been filled with this vision and understanding and is on fire with the spirit of the Master.

It will largely have to be hand-picked, prayed into life, and will consist of from three to five live disciples preferably of the masculine gender. It should be officially and annually appointed, to allow for periodic revision of its personnel. Only such should be

*Dr. Burghalter is Field Secretary for the German Reformed Foreign Board. This is the address he gave at our Kansas City Convention.

retained who give themselves unreservedly to the task, and who will persistently and consistently *pray, study,* and *give* of life and of possessions themselves for the specific course of missions.

The Purpose of the Missionary Committee is,—

1. To have a body of missionary "experts" to direct, advise, and originate missionary activities in the local church, which will be timely, adequate and constructive, growing out of their study and understanding of both the general and denominational missionary enterprises of the day.

2. To act as the pastor's helpers in implanting the true missionary vision and understanding, which the committee has, into the life of the whole congregation. It is a nucleus, or embodiment, an incarnation of missions, and is to inoculate and spread the contagion to every member.

It will do this along *three main drives* in every organized activity of the congregation, as the Sunday school, the men and women and young people's societies and so forth, for the promotion of—

1. Prayer for missions.
2. Study of missions.
3. Stewardship of life and money for missions.

It will use every thing in the way of "movements" and "materials" available, denominationally and generally for this purpose, in a carefully planned and constructive program, covering a whole year at least, at a time.

The Point of Attack for the Missionary Committee will be the weakest place or the "easiest" place in the local church. This, for example, may be an Every-Member Canvass. According to the standard method for such a canvass, let this committee, after a careful study of the whole local situation, help the pastor plan, pick, and train the canvassers and the congregation for at least a month and carry it out as completely as possible.

Such a campaign will inject a large portion of true "missionary serum" into the local church, and as in all such cases, unless the church is hopelessly dead, there will be a "reaction."

Now comes the real opportunity of the committee to do a permanent constructive piece of work. Changing the figure, study your field after this "reaction has set in." You will find that in varying degrees the following process will be necessary:

1. "Plowing"—breaking up the stony, selfish, hard-pan soil in many members, with more missionary facts, big facts, connected facts. Don't be afraid to plow with spiritual dynamite. The facts of missions are the most powerful explosive thus far discovered.

2. "Cultivate"—by a steady process of education in little portions, with church and society periodicals, pamphlets, mission study classes throughout the year. This differs from the month's intensive campaign for the financial canvass, in being quieter, broader, including prayer and stewardship of life as well as money, and should be regularly planned for and carried out by that committee in cooperation with similar officers or committees of the church organizations.

3. "Sow"—by suggesting at every opportunity things which the congregation, organizations, or individuals could do in a missionary way. The law of suggestion is the law of sowing and germinating seed thoughts.

4. "Irrigate"—by prayer that hopeth all things and believeth all things. We may sow and we may water, but God can give the increase.

5. "Reap"—by definitely organizing to get results.

The Every-Member Canvass is only one example of what a Missionary Committee on the job can do in a local church. Don't be satisfied with merely plowing, cultivating, sowing, and irrigating the field, expect great things of God, and do great things for God. Go out and reap, gather in the sheaves. You will have to definitely organize for this. You may "sow

suggestions'' of things they can do, but a time comes when you have to organize and do them. A self-binder is organized to reap, and differs from a plow or a harrow or a drill. Too many pastors and whole churches fail, because they don't know how to use a self-binder at the right time, which is, after all, nothing but an organization to consummate the whole process of nature in producing the golden grain. The consummation of the kingdom itself on earth will be a time of reaping, when God shall send forth his reapers. Let us work, therefore, while it is day, for the night cometh when no man can work.

Tiffin, O.

Each Church Get a Church.

One of the aims for the new year set by the Kansas City Convention was, ''5,000 churches contributing to foreign missions.'' Last year only 3,172 churches made offerings. If all the officers of the Society were in the field every Sunday of the year they could only visit about 250 churches. It is clearly evident that it is a physical impossibility for the secretaries to make a personal visit to all the delinquent churches.

What then can be done? Each church that believes in foreign missions and makes an offering should plan to enlist some nearby church. A visit could be arranged, short addresses made, stating the facts about the work and the urgency of the present hour, and a businesslike appeal made for a good, liberal offering. Each church could easily get another if a real effort were put forth. The Foreign Society, therefore, urges every contributing church to use its best efforts to enlist some nearby church for an offering for foreign missions. Don't wait to be asked. This is your invitation. Do it now. We can enlist 5,000 churches this year if the slogan is followed, *''Each church get a church.''*

Church Discipline in Africa and America—A Contrast.

(Adapted from "How to Use 'An African Trail.'")

AFRICAN CHURCH.	AMERICAN CHURCH.
"My members must have learned the commandments and be versed in the Bible."	"I make no requirement of this kind."
"My members must show that during all their years of testing they have not been liars, thieves, adulterers, murderers, or sorcerers."	"I, too, would forbid baptism to adulterers, thieves, or murderers. Concerning the Lord's Day keeping and veracity, I make no questioning."
"None can be debtor or in quarrel with any."	"Alas, many young recruits are both debtors and quarrelsome."
"They must be diligent in the business of the tribe, with converts for trophies."	"I never ask nor pledge them either to missions or evangelism."
"I sift and test my applicants."	"I take all comers."
"Later I uphold new members by wise discipline."	"I have forgotten its very name."
"I suspend for quarreling, for immorality, for Lord's Day desecration, for laziness, for failure to attend public worship."	"I should have to suspend many for such causes, but I keep them in good and regular standing."

"I Do Not Believe in Foreign Missions"

Many American Church Members

March 18, 1916.

Dr. Edward Lincoln Smith,
Secretary, American Board of Commissioners
for Foreign Missions, 287 Fourth Avenue,
New York City.

My dear Doctor:-

A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately.

Without hesitation I declare my high opinion of their keen insight into thc real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent and unselfish men and women. I have come to respect all and love many of them.

As an Americam citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them.

With kindest regards,

Yours very sincerely,

HENRY MORGENTHAU.
(American Ambassador to Turkey)

Reprint from "Missionary Herald."

Long-Distance Message from David Rioch of India.

Hello, Long Distance. Give me David Rioch, of Mungeli, C. P., India.

Is that you David? I want to talk with you about your field. Some people here say India has a good enough religion of its own. How about that?

India is the product of her religion. Do you think that is good enough? Look at India's degraded morals, her child-wives and widows, the rite of Sati, the domination of the lazy temple priests, the superstitions of her ignorant classes.

Is your land open for the gospel now?

The missionary can go everywhere, but there are a few places where he is not allowed to live or hold property.

What are some of the greatest avenues of missionary work?

These are the evangelistic, medical, educational, benevolent, and industrial.

Do missions pay in your field?

The dividends are the greatest on earth.

What does your heart yearn for, especially with regard to the homeland churches?

That the homeland churches would take Missions seriously and give them the same consideration that they do to their local interests.

What are your greatest needs?

Men, women, and equipment.

Your greatest discouragements?

The moral tone of the people, their indifference to the truth, their tenacity in clinging to old heathen customs. The failure of the home people to meet the calls of the missionaries.

Do you regret you went to the field?

No, indeed. The only regret we have is that we did not get there sooner.

How long would you like to work in your field?

Until we are no further use to the work.

What is your most discouraging problem?

1. The difficulty of creating in the people a dissatisfaction with things as they are.

2. The difficulty to develop a consciousness of sin in the hearts of the people.

What would, in a sentence, be your message to the churches in the March Offering?

This prayer: Oh, Lord, this gift I make to thy work is the measure of my love for thee.

What would you like to have the people here see in your field as an eye-opener for missionary giving?

I should like them to see the clean, well-dressed audiences of Christians in Damoh, Bilaspur, Mahoba, Mungeli, and other churches, and also the fine body of young men and women who have come up out of the orphanages and who are now among the mission's most helpful workers.

Is a cent a week per member enough for our people to give for Foreign Missions?

No self-respecting member would say yes to such a question.

If we should double our forces in your land, would we be doing too much?

No, if necessary equipment is included.

What is the population of your mission field (country)?

Between 5,000,000 and 10,000,000 is the proportion of India's 315,000,000 for whom we are responsible.

What proportion have heard of Christ?

About 1,000,000 have heard something of Christ.

What are the most hopeful things in the work?

The rapidly increasing number of baptism and inquirers around Bilaspur and Mungeli.

Have you any outstanding example of native Christian stewardship in your field?

Our evangelist Manah Lal always gave one tenth of his salary, and at his death

it was found he had in his will left one tenth of all he possessed to Christ's work. This man left a widow and one child, and had nothing but what he had earned. His widow saw that the provisions of his will were carried out.

What should be our next step in your country?

To at once thoroughly man and equip one or more new stations in the Mungeli-Bilaspur region.

Name the three greatest opportunities in your field.

The prospective mass movement in the Mungeli and Bilaspur districts.

The increased interest in all our stations.

To help create a strong Christian literature.

How would $750,000 for Foreign Missions make you feel?

It would make the missionaries feel good to realize that the home folks were becoming aware that missions was a business worthy of some consideration.

Time's up, Long Distance says. Good-bye.

Good-bye, and may the churches respond with a great March Offering.

Five Stock Objections to Foreign Missions Answered.

(This is one of the freshest and best treatments of this subject that the writer has seen. The material is compiled from many sources. The preacher will find the article brim full of suggestions and illustrations for missionary sermons. If an every-member canvass is to be conducted every canvasser should study this article carefully.)

I. I Don't Believe in Missions.

Missions an Essential of Christianity.—1. The work of evangelizing the world is an essential part of Christianity. A man may choose whether or not he will be a Christian, but once having chosen to follow Jesus Christ he has no alternative with regard to missionary work, both at home and abroad. Even if our Lord had never given the Great Commission, "Go ye into all the world and preach the gospel to every creature," the duty would be no less real. For the disciple of Christ to ignore or disobey this command is disloyalty to the unmistakable purpose of Christ our Saviour. "The missionary obligation rests on the character of God, on the universality of the Gospel, on the unity and need of all humanity. The Great Commission does not create, it states, an obligation."

"A Square Deal" Demands Missions.—2. The spirit of Christianity—the spirit of fairness—the desire for a square deal for all mankind, demands support of missionary work.

"For if Christ be to us what our Christian faith affirms, what is the denial of Him to the nations or the withholding of Him from the nations but the grossest form of cruelty and wrong? . . . Every man, Christian or not, in a land like ours, owes so much to Christ in the way of personal salvation, renewing moral teaching, holy, civilizing power and general enlightenment that in common honesty he ought to desire to pass his blessings on to his brethren. For Christ and all that flows from Him is in the nature of a trust, vested in the Church for the benefit of the whole world and the human race."—Robert E. Speer.

Loyalty Requires It.—3. We owe missionary activity not only to the heathen, but we owe it to God. "The King is waiting for His Kingdom." Love for His person and zeal for His glory should be strong motives.

Self-Preservation Requires Missionary Effort.—4. Effective service at home demands it. Not until a church is filled with the missionary spirit does it attain the highest degree of spirituality and efficiency in its local church work. "The resources of God are promised only to those who undertake the programme of God."

Neutrality Now Impossible.—5. We cannot leave the mission fields alone if we would. Western civilization, through commerce, science, diplomacy, armies and navies, is irresistibly marching upon the foreign peoples—upsetting their ancient religions and customs. All of the baser elements of our civilization are surging at their ports. "If we do not give them Christianity before the complete break-up comes, how are they to escape agnosticism and soulless secularism?"

"We have disturbed their ancient ways of life for our own interests because we went among them, some few doubtless with a desire to do good, but the great majority from a desire to make money and to exploit the world's resources for the purposes of commerce. . . . Are we to do this and yet not be responsible in God's sight if we

fail to exert all our efforts to give these people by our own conduct a just view of the Christianity we desire to impart to them? They are, through the will of God, in our keeping. And it is even more our duty than it ever was before to treat them with justice and tenderness while we seek to lead them into the true light."—Hon. James Bryce.

II. Charity Begins at Home—I Prefer to Give My Money to Home Missions.

We Ourselves Are Mission Converts.—1. The man who desires to confine all his religious and philanthropic activities to his own homeland may well examine himself in the light of history to learn where he would be had the Apostle Paul, St. Augustine, and other early missionaries followed the same logic, and confined their work to Jerusalem or to Rome, refusing to proclaim the gospel to the barbarians in Greece or Britain or to preach the gospel to those that were afar off. We, ourselves, are the fruitage of foreign missionary activity. Freely having received we must freely give or be false to the essential spirit of our religion. If the apostles of old had insisted upon confining their missionary efforts to Jerusalem until all the citizens of Jerusalem had become Christians, it is quite probable that the gospel message would never have been proclaimed far beyond the borders of Palestine. America has had the gospel several hundred years, England has had the gospel more than a thousand years, yet neither country is now wholly Christian.

Apply Same Logic to Commerce.—2. What would be thought of a business man who declined to sell goods outside of his own city until all the inhabitants of that city were using them exclusively?

Home Work Must Not Be Neglected.—3. Home missionary work should have far more liberal support than it is now getting. No one should allow the foreign missionary appeal to undermine home missionary support, but the wealth of Christendom is amply sufficient to provide for all needs, both at home and abroad.

At present there are in the United States 195,000 church buildings, or one for every 461 of the population. There are 164,830 ministers of all communions in the United States, or one for every 547 of the population. There is one Christian worker for every 75, while one person out of every three is a communicant of some Christian body.

In the Chinese Empire there is only one ordained Protestant minister, including natives, for every 302,549 of the population, or approximately one missionary for a city the size of Los Angeles, Minneapolis, or Washington, D. C. In India one for 111,990, in Siam one for 200,000 of their population, and in South America one for every 107,060.

Dr. Arthur Mitchell wrote of a journey of only twenty-four hours from Hangchow to Shanghai:

"I was absolutely awestruck and dumb as I steamed past city after city, great and populous, without one missionary of any Christian denomination whatever, and without so much as a native Christian helper or teacher of any kind."

Reflex Influence.—4. Jacob Riis says: "For every dollar you give away to convert the heathen abroad God gives you ten dollars worth of purpose to deal with your work at home."

III. Missionary Work Is Unnecessary. The Other Nations Have Their Own Religions.

Some Truth in All Religions.—1. There is some good, some truth in almost all of the non-Christian religions, but there is no great truth in these which is not found in a purer and richer form in the Christian religion.

Non-Christian Religions Confessedly Corrupt.—2. The non-Christian religions, with all their good, have yet many elements of positive evil. The sin which exists in our own country is directly condemned by our religion, while in heathen lands certain gross forms of sin are sanctioned and even encouraged by the religions. *The Reis and Ruyyat*, an influential Hindu paper in Calcutta, had this to say in reference to the rhapsodies of Mrs. Besant over Hindu mysticism:

"When an English lady of decent culture professes to be an admirer of Tantric mysticisms and Krishna worship, it behooves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding what is rotten. . . . In fact, abomination worship is the chief ingredient of modern Hinduism."

And the *Daily Hindu*, of Madras, said:

"Our religious institutions are a festering mass of crime, vice, and gigantic swindling."

Christianity is of Oriental Origin.—3. Why assume that the Christian religion is specially suited to the West? Jesus Himself was of Eastern birth, His religion was of Oriental origin. The Asiatic mind may be able to interpret more fully the Oriental and mystical quality in the Scriptures, and the Eastern races may thus have their contribution to make to the deeper comprehension of our own faith. In giving

the Gospel to the world we are but sharing with the Orient and other portions of the world that for which we are indebted to the Orient.

Christ Pronounced Even Judaism Inadequate.—4. To the best of all the non-Christian religions — Judaism — Jesus Christ came and pronounced it inadequate.

"Why interfere with the sacred things of the Asiatic? The Hebrew religion, while only a mixed, imperfect symbolism of the truth, a stage on the way, like other world-religions, surpassed them all in the amount of light and grace it contained. Yet our Lord did not spare it for the truth that was in it. 'India and the Far East have religions of their own, with good elements in them; why not leave them alone?' People who speak thus should make a further demand: 'The Jews had a religion of their own, with good contents in it, why should Christ disturb their minds and upset their sacred customs?' On that principle, how could Christianity ever have entered the world at all on any field? It must disturb something.—R. E. Welsh.

Thousands of Converts Testify.—5. The hundreds of thousands of transformed lives of native converts are a proof that the Christian religion can do for them what no other religion can.

Christianity a World Religion.—6. It belittles Christianity to say that it is for only a few races. To say that it is not universal truth, for all mankind, is to limit it in its power and scope. If its message is not a world-wide one, it cannot in any large measure satisfy the spiritual needs of its own disciples.

Merchants Know no Boundary Lines.—7. Is this kind of an objection ever applied to the entrance of American traders and manufacturers into foreign lands? Consistency would demand that we argue:

"These people were content with their own local conditions and were not asking for American wares. Why distract them by creating a discontent? The original condition of these Oriental peoples well met their desires and ambitions, while the introduction of American wares changed their conditions and created new desires. Their old customs had some good in them; why assume that the new order is better?"

But no such argument has been heard against the introduction into foreign lands of American clocks and watches, sewing machines and bicycles, kerosene and flour, locomotives and railroad iron.

IV.—It Does No Good to Send Missionaries. The People in Non-Christian Lands Do Not Want Our Religion.

Large Returns.—1. Nowhere in the world are there larger returns on investments. In Korea there has been an average of a convert every hour since the missionaries first went, over twenty-five years ago. There are now in the mission fields abroad about 2,000,000 living communicants of all Christian bodies except the Roman and Greek Communions. Accurate statistics for these are unfortunately not available. The adherents number about 5,000,000.

450 *Additions Every Day.*—2. Concretely the dividends now amount to about 450 souls added to the churches every day of the year, or about 3,000 every week. While it took one hundred years to win the first million living converts, it took only twelve years to win the second million, and we are now gathering them at the rate of a million in six years. Native Christians contrbuted last year $5,249,000 to the work of Christ in their own lands. This is three times the amount they gave ten years ago. During the Boxer uprising, more than ten thousand native Christians in China died rather than deny our Lord.

Supremely Worth While.—3. Mr. William T. Ellis, the world traveler and journalist, after a visit to India, wrote as follows concerning an investment made by Dr. John F. Goucher in educational work in that country:

"Put in bald figures, to meet the taste of the business man who loves specifications, the investment has amounted to something over a hundred thousand dollars, and the ascertained returns have been more than fifty thousand Christian converts, who otherwise would have remained heathen. If that isn't a stroke of business—the King's business—supremely worth doing, then this author has no sense of relative values."

And the cumulative returns on this investment, reaching into the centuries, have only begun.

Missions Effecting Fundamental Changes.—4. More important than the exceptionally large numerical and statistical increase resulting from missionary work on the foreign field has been the more fundamental influence upon the whole fabric of the social, intellectual and moral life of the people. It is quite generally agreed by students of Eastern affairs that the marvelous changes that have occurred in the last decade in China, Turkey, and other great nations have been due more largely to educational institutions founded by mission boards, such as our St. John's University, Shanghai, Roberts College, Constantinople, and the various mission schools of Eastern Asia, than to any other one factor. These missionary institutions are helping to mold

the thought and ethical ideals of the future leaders of the great non-Christian nations.

The People Themselves Appeal for Missionaries.—5. "The most moving appeal that comes to the mission boards to-day from non-Christian lands is from the people themselves, asking for more missionaries, more Christian schools, more Christian hospitals, more Christian literature. The people of the East are losing confidence in their ancestral religions and are becoming more and more conscious of their need of a religion to which they can cling in the midst of the developing intellectual life which is now making such rapid progress in the East. When one says that the people of the East do not want Christianity, he must in some way account for the appeals of the people of the East for Christian missionaries and for the results of Christian missionary work."—JAMES L. BARTON.

"We then that are strong ought to bear the infirmities of the weak and not to please ourselves . . . for even Christ pleased not Himself."

We are debtors "both to the Greeks and to the Barbarians; both to the wise and to the unwise."

"Freely ye have received, freely give."

"Whatsoever ye would that men should do to you, do ye even so to them."

*"Go ye therefore and teach all nations. * * * and Lo, I am with you alway, even unto the end of the world."*

"If ye love Me, keep My Commandments."

Is Your Church Up to Date on Missions?

Here are nine good ways to help bring it to the front. Any one of these plans is perfectly possible and can be put into effect at once.

First—Have a mission study class. It does not take a large group to make an effective study class. Four or five people gathered together once a week to study one of the great books of Foreign Missions, will be a beginning of spiritual fires in your church which will count for the coming years.

Second.—Introduce missions in the Sunday school. Get your superintendent and other leaders of the Sunday school in line for missionary instruction at every possible moment in the Sunday school. Have him give you or somebody else five minutes each Sunday for the telling of a missionary story or the giving of a missionary incident before the whole school. Get the departmental workers to do the same thing. Put prayer into the exercises, upon missions, in the Sunday school. Get missionary books into circulation for reading in the school.

Third.—Have a missionary bulletin board. Put up a large bulletin board in the vestibule of the church and get a group of young people who will agree to keep it well filled with up-to-date missionary facts and pictures. Sometimes these boards are put outside the church and attract a great deal of attention. Do this fifty-two times during the year and it will tell for Christ in distant lands.

Fourth.—Try a Missionary Stereopticon lecture. The Foreign Society will send you plenty of slides in sets and you will only have to pay the carriage each way. These are accompanied with lectures and you can give the people a fine understanding of the missionary work with these interesting pictures from the front.

Fifth.—Have a missionary demonstration or play. The Foreign Society has a number of these good presentations worked out in careful form. A group of the young people or others can give them with a regular program in the church, in a very striking way. They are sold for a very nominal sum. Write for particulars.

Sixth.—Have the people read missionary books. Circulate live missionary biographies and the interesting volumes of other kinds among the people. Write the society for suggestions on this point. Books will give stirring information and information will inspire.

Seventh.—Have missionary maps on the wall. The Foreign Society can furnish these colored maps of the mission fields for fifty cents a set. People in your congregation can make maps. If you will keep this world atlas before the people they will be praying and thinking more of the missionaries at the front.

Eighth.—Don't forget to have a good missionary committee. A little group of people with this great work on their hearts and minds, helping the pastor to lead in the missionary enterprises of the church, will be a great help.

Ninth.—Undertake a special object of support. Get your church interested in a living-link or the support of some particular work in mission lands. This will link them up to the real work of Foreign Missions and will cheer the hearts of the people and arouse deeper interest in all the work in mission lands.

REACHING JAPAN'S YOUNG LIFE.

This picture shows about half the students of the Osaka Institute as they gathered for the dedication service. One feature of the Institute is a kindergarten. The room and nearly one hundred children are ready, but the Foreign Society has no trained kindergartner to send.

A NEW CHRISTIAN INSTITUTE FOR JAPAN.

The new Wm. Christie Memorial at Osaka. Mrs. Christie has erected this fine plant in memory of her husband. It is in the heart of the great city of Osaka and is directed by W. H. Erskine. The night classes and institutional departments are crowded witht young men.

What If the Church Were on a War Footing?

A. MC LEAN.

The church is a militant body; every Christian is a soldier. The great apostle told those to whom he wrote to put on the whole armor of God; the breastplate of righteousness, the shield of faith, the helmet of salvation, and to take the sword of the Spirit. He said that our wrestling was not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual force of wickedness in the heavenly places. The world is to be won for Jesus Christ. That is the task of the church.

While the church, as the New Testament conceives it, is a militant body, it is manifest that for a thousand years or more it has been on a peace footing. To be sure, something has been done, and something is being done. The Protestant world has about twenty-five thousand missionaries, counting men and women on the field, and contributes about thirty millions a year for their maintenance and equipment. Contrast that exhibit with what the nations at war are doing! Men are enlisting by the million, and money is raised by the billion. England alone loses more men in a week than there are on the mission field at the present hour.

In the Selective Draft all the young men of the nation between certain ages were required to register. Those who registered numbered about ten millions. It is probable that five million will cross the seas within two years, if the war should continue for so long a time.

The first Liberty Loan was oversubscribed. Liberty Bonds to the amount of five billions were offered and taken. Large sums of money are given to the Red Cross Society, and to the Young Men's Christian Association, because both are connected with the war. Taxes are levied and cheerfully paid. Provision has been made for reaching every man, woman and child who can give as much as twenty-five cents. Thrift Stamps and War Savings Certificates are for sale at every postoffice and every public school in the nation.

It is now as it was in the ancient day. The prophet said, "The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to the queen of heaven." The whole family was enlisted. And the same thing is being done by the nation to win the war. It is the feeling on all sides that this is the thing that must be done. Men are saying that no one must be worth a dollar more at the end of the war than when it began. Many are saying that they will be satisfied if they are as well-to-do then as they are now. Government officials say that every dollar hoarded in a time like this is a slacker, and that every dollar wasted or spent for unnecessary things is a robber.

The whole social life of the nation is different. There are wheatless days, meatless days, and sweetless days. Dancing parties and card parties have been discontinued. The industrial and commercial life of the people is different. Factories are turning out munitions. Merchants are selling more of the necessary things and fewer luxuries. Nothing is as it was four years ago.

Perhaps some day the church will understand that it exists to help her Lord win the world, and will be as determined to succeed as the Nation is to win the war for humanity. Perhaps the time will come when Christian men and women will be as willing to give time and thought and money, and to forego not only luxuries, but the comforts and conveniences of life, that the work of Christ in the world may prosper. If the day should come when all who have named the name of Christ are willing that

the best young life in the churches should be dedicated to the service of Christ on the mission field, and should be willing to go without wheat bread, meat, and sugar certain days of every week, and to buy only the things that are really necessary, the effect would be tremendous; the Kingdom of God would come with power, and come speedily.

When that day comes, as pray God it may come, there will be all the men and women needed for every department of the service. The societies will not have to beg for evangelists and teachers and physicians and nurses; there will be qualified workers ready to enter every field that is opened. Then the necessary funds will be in hand. Those who remain at home will assist with their supplications and intercessions and thanksgivings and sympathies and with their substance. All will share in the task, and all will rejoice together when the victory is won and God is all in all.

Medical Needs of Our Work in Africa.

DR. L. F. JAGGARD, OF MONIEKA.

To the ordinary observer an operation in a well equipped hospital is just an ordinary occurrence and not taxing the nerve or skill of the surgeon to any degree. He has for his assistants two or three persons who are doctors and know about as much about the operative procedure as he does. The anæsthetist is usually an expert at his job. A trained nurse stands by to wait upon him. Within easy reach are all the appliances known to the medical profession for use in case of emergency. His equipment is complete. These things are demanded by the profession and the patients, and well they should be so. After operation the patient is placed in a good, comfortable bed in a clean, sanitary room, and a trained nurse placed on duty to nurse him back to health. Much of the doctor's work, worry, and care are taken by others.

But with us in Africa it is different. The doctor usually superintends the building of some sort of shelter in which his patients can be protected from the sunshine and the elements while convalescing. These temporary affairs must needs be rebuilt frequently, because of becoming dirty and unsanitary for such purposes. Much of our building materials must be made of the virgin forest, which is a slow, hard job, and so many things occupy one's energies that it is a long

Christian and heathen girl at Monieka, Africa.

time before a hospital can be builded. In the meantime we must be content with these temporary structures and their recurring cost and labor.

Finally we have succeeded in getting a small hospital building at Lotumbe and Monieka, but at present there is no equipment to amount to anything. Also just as the hospital was ready for occupancy at Lotumbe, the doctor was compelled to leave to carry on the work at Monieka, and just as the hospital was nearing completion at Monieka the doctor came home on his overdue furlough. So today we have two hospitals waiting for doctors to take charge and waiting for the needed equipment, with patients everywhere waiting for admittance and medical attention. With a doctor in charge, either of these hospitals could be filled with patients in one week. Yet the investment of money and hard labor to erect these buildings lies idle, waiting for men to take up the work.

As for equipment. The operating rooms could be equipped at a cost of about $1,000 each, and the freight necessary to get these things there would equal the first cost or a little more. This will be absolutely necessary before efficient work can be done. And even with this equipment the doctor will be at a handicap, because he will have no trained assistants and must needs do all the work himself, and he himself bear all the responsibility and care. This is what makes one live years of his lifetime in so many hours.

It takes about one year for us to get our drugs after we make our order—and so often we are denied real necessities because of lack of funds.

There is need of doctors to heal the people. Just now you can go from Monieka,100 miles north, 200 miles west, 500 miles south, and 600 miles east, without finding a doctor, *and no doctor at Monieka.* Where could the need for help be greater. Other missionaries are needed so as to free the doctors for research work. All around us people are dying with sleeping sickness, *and there is no cure yet known to the medical science.* The cause of the disease and the mode of infection are known, but the drug to combat and cure this scourge is yet to be found. Daily we are coming in contact with scores who are slowly dying of this malady and we are entirely helpless in effecting a cure. Filariasis and elephantiasis are encountered every day, and no drug is yet known to produce any change on the filaria or the microfilaria in the blood. We know a great deal about malaria and its treatment with quinine—but why should a patient with the comatose form of pernicious malaria nearly always die, while the one with the convulsive form of pernicious malaria nearly always gets well under treatment? A good chance for some one to work out the cause for this difference. Leprosy is as yet partially unsolved, and we have lepers frequently calling for help. People by the hundreds are suffering with foul, sloughing ulcers, which tax the knowledge of the doctors to the limit, and we need to know the causative agents before we can follow a more thorough course of treatment.

There is now a growing need of books on health, hygiene, and physiology, which must be translated and given to the people if we hope to ever get them to a higher plane of living, and the doctor should do this also.

So often we hear calls for evangel-

A fleet of canoes coming to the quarterly meeting at Bolenge, Africa. These Christians and their friends have come many miles, bringing their supplies for the conference period and their "gifts for the Lord's work" in their dugout canoes.

ists and school teachers to help those already on the field—*yes, and how much more we need doctors to help while we are working with a human being*—not simply the printed page in school or church.

How the Akita Kindergarten Children Open the Way.

GRETCHEN GARST.

Daily Christian Influence.

Sixty-seven children are now enrolled in Akita Kindergarten, and only one comes from a Christian home.

In each home the kindergarten teachers are held in high regard, and the children, always eager to hear and to learn, hear home stories and songs, impressing them more deeply on their own hearts, and spreading the message far. Each day the children sing a prayer song, and pray. They often sing such children's hymns as are used here. Bible stories are not limited to the Sunday-school hour, but are used all through the week. This daily building into the hearts of the children leaves an influence in their lives, which is sure to bear fruit in the days ahead. Their attitude toward Christianity is different from the attitude of those who come in contact with Christianity for the first time later in their lives. We have had many tributes to Christianity through the lives of the children. Two boys, who left kindergarten four years ago, and are in a home where there is no Christian influence, return thanks at every meal, and taught their little sister to do the same. Many of the parents, though not Christians themselves, encourage this attitude in the children. The need of the purifying, sweetening influence of Christianity in the homes is almost beyond conception. One little boy comes from a home out of which the rightful wife has been sent. The present wife is a concubine, and the boy is the child of a "geisha," but has been made the legal heir. During his first year in the kindergarten, the boy never came to Sunday school, but since, he has been coming quite regularly. This is but an example of the need in a home, and the entering wedge that the kindergarten makes, opening the way for influences that must purify and cleanse and make new.

Ties That Live Forever.

The associations of the kindergarten are ties that bind the children to the kindergarten forever. These ties are being made stronger and more effective in the work that is being done with the graduates. Reunions are held with an increasing degree of regularity. Clubs have been started for boys and girls of high-school age, and clubs for those of younger years. These clubs meet a need that is felt by both parents and children, and look toward developing the activity of the young people in worth-while ways. The problem is the need of leadership, and the opportunities make us cry out for leaders to be raised up quickly.

Work With the Mothers.

The children in kindergarten not only open the way into the homes, but lead their mothers to the Kindergarten Mothers' Club. One little girl told her mother that, if she did not go to the Mothers' Club, she—the child—would be so ashamed she couldn't go to kindergarten the next day. The Mothers' Club meets once a month for Christian teaching and instruction about the education and home training of the children. The mothers, at first shy and retiring, become ac-

Several thousand Chinese coolies starting for France to work behind the trenches for the Allies their interpreter and look after their health.—Assembly Herald.

quainted with the teachers, and in association with them and with each other lose their reticence. They gradually begin to ask questions, opening the way for further teaching. We have begun selling Testaments, hymn books, and other books to these women, and find an increasing demand for this line of effort. The influence of the club is increased by a cooking class and a sewing class. There is always a spiritual message during each hour. Two women, after long association in this work, have become Christians, and we believe that they point on to a day when many homes will be Christian, primarily through the influence of the kindergarten.

The Part of the Kindergarten in Evangelization.

The kindergarten is one of the most powerful means that there is of spreading the gentler influences of Christianity far and near, opening the way into homes that have been closed, and leading the people into contact with the high ideals of the Christ life. Consciousness of need is essential to leading people to Christ. Only as people catch visions of a life that is better than they have dreamed of, do they become conscious of the dormant possibilities in their own lives. New longings are awakened, and new meanings are given to the commonest duties of daily life. Every activity of the kindergarten is carried on with the purpose of making friends for the church, and opening the way for its message. It influences the educated and lowly alike, and strives to give to needy ones the message of love and hope as we have it in Christ.

A Work In Which All Join Hands.

The Japanese are participating in the work of the kindergarten not only

an from the left in front is a Presbyterian medical missionary, who went along with them to be

through tuitions, but through the work of the mothers and the graduates. This combination is one we long for in every line of missionary effort. An opportunity was open to our mission, but it came just at the time that the order from home was to retreat, *not* to go forward! The city officials in Shinjo asked that our mission establish a kindergarten there, and offered to furnish the building and fifty dollars a year toward expenses. May the day soon come when every missionary on the field will know that the standing order is to *go forward,* and that, when requests come from native peoples for help to help themselves, the answer must be "Yes."

Akita, Japan.

Who Is Exempt?

Our exemption boards in the selective draft for the war have heard all kinds of excuses. A member of one board says, "I have heard every excuse under the sun. I don't believe it is possible to invent a new one."

The exemption boards have nothing on a missionary society when it comes to excuses. We could make a card index of excuses given by individuals and churches for not giving to foreign missions. There are "stock" excuses, ordinary excuses, extraordinary excuses. Here are some of them: "Church debt, church debt just paid, church debt about to be made, dreaming of having a church debt, parsonage just built, parsonage needed, note at bank to pay, current expenses, changed pastor, behind on pastor's salary, pastor

not sympathetic, pastor resigned, have no pastor, world war is on, everything is so high, so many calls these days, don't know whether the money gets there or not, cyclone struck us," etc., ad infinitum. We have heard them all. "There is no new thing (excuse) under the sun."

But this leads to the question, are these excuses *reasons* for exemption from giving to foreign missions? Frankly, a foreign missionary society is not an exemption board. It cannot exempt anybody. A church may neglect giving or refuse to give and there is no recourse. But they are not exempt, at least not by the Missionary Society, for it has no exemption authority.

Let all who claim exemption take their pack of excuses and before a suffering world and a suffering Christ make their plea.

Christian Endeavorers—Attention.

HAVE WE THE SPIRIT?

These are sacrificial days. The crucial conflict is here. Christian endeavor's missionary salvation lies in the great "push" set for February 3, 1918—Endeavor Day. Will our sacrifices equal those of our matchless soldiers of democracy? Why can we not—will we not—sacrifice as much for Jesus as they for us? Shall we calmly sit, or will we answer the ringing challenge to our Christianity?

C. E. FOREIGN MISSIONARY MOVEMENT.

Napoleon depended upon his "Old Guard" because they were ready to do or die. The Foreign Society depends upon the Endeavorers because they have shown the heroic spirit—have never failed to do their duty, nor will they falter. More than two hundred thousand dollars have been given by the Endeavorers since their organization for the support of the Damoh Orphanage work in India, for the employment of native evangelists in Africa, China, Japan, India, and the Philippine Islands, and for various special missionary needs. Our responsibility grows apace with our opportunity. Our cause is righteous and a specified portion of Christ's work depends upon us for maintenance.

We shall realize our watchword, "Over $15,000 from the Endeavor Societies by September 30, 1918," if we go forward courageously, "For Christ and the Church."

SYSTEMATIC—SUCCESSFUL.

Systematic giving is working wonders among our Endeavorers. Five persons giving ten cents per week and ten persons giving five cents per week enable any society to claim the distinction and share the blessings inherent in the Life-Line relationship. Why not put more societies on the World's missionary map when $50 sent to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio, enables the society sending that amount to have a native evangelist assigned as its special support and personal representative on the foreign field? A letter from your own evangelist once or twice a year will revolutionize the missionary life of your society. The support of an orphan or of some special part of the missionary enterprise at $25 per year will vitalize every phase of your C. E. work and will abundantly bless the givers.

"LOOK ON THE FIELDS."

All indications point to a record-breaking observance of Endeavor Day, February 3, 1918, but the exercise "Look on the Fields" and its companion missionary demonstration, "The Challenge of the King," are equally suitable for presentation on any Sunday during February. Miss De Moss arranged this attractive, educational program so that it will be helpful to all the missionary interests of the church and C. E. Societies. The supplies are sent cheerfully and free of charge with the understanding that the offering received be forwarded to the Foreign Society. "The King's business requires haste." Will you hasten?

The following wide-awake, up-to-date societies have entered the Life-line ranks since the publication of the January issue of this magazine:

Sullivan, Ind.
Markle, Ind.
Atchison (First), Kans.
Baltimore (Calhoun St.), Intermediate.
Missoula, Mont.
New York (Central), N. Y.
Pittsburgh (Belmar), Pa.
Montgomery, W. Va.
Terre Haute (Maple Ave.), Ind.

Foreign Christian Missionary Society.

Fields, Achievements and Plans.

AFRICA.

A Great and Needy Continent

As a continent Africa is second in size to Asia alone. Europe, India, China, the United States, and several smaller nations could all be placed within the African continent. The population is about 150,000,000, nine-tenths of whom are black. The northern portion is Mohammedan; the extreme southern portion has been somewhat Christianized, and the great central belt is pagan.

The large circles represent our mission stations, the crosses the proposed new stations.

Strategy of Our Field

The Foreign Society, with the Christian Woman's Board of Missions, which has just now come into the work, occupies a field in the Belgian Congo. Our work is located in the Congo Valley, a thousand miles from the western coast, is on the equator, and is one of the important links in the chain of mission stations reaching across central Africa. This line of missions through the Congo Valley is Christianizing a belt of pagan people and throwing up a bulwark against the wave of Mohammedanism coming from the north. The tribe with which the Disciples of Christ work is the largest single-language tribe in Central Africa. The field is remarkably accessible through a great system of waterways, and the work has been signally successful.

How the Work Has Grown

The Foreign Society entered the Congo in 1897, with Ellsworth Faris and Dr. Biddle as the first missionaries. Bolenge Station was purchased from the Baptists; and we now have Bolenge, Longa, Lotumbe, and Monieka stations. The membership of the churches is 4,719. There are 2,000 in the Sunday schools and 3,874 in the Endeavor Societies. The work is carried on from the station centers through native evangelists and the itineration of the missionaries into the back country. There were 792 baptisms last year. The people had no written language when the work was begun. Their spoken language has been transformed into writing, and the mission printing press has issued the Gospels, the Acts, several Epistles, a hymn book, a dictionary, Bible stories, and textbooks for the schools.

Program for the Future

Recently a commission of four of the missionaries, with a group of native helpers, have spent five months in surveying the back country of our district. This has opened up a great new field for development. The Foreign Society and the Woman's Board are uniting in a new movement with certain aims running over a ten-year period. Two new stations are to be opened; one at Mondombe and one at Wema, both on the Juapa. Longo is to be given up as a resident station on account of its nearness to Bolenge and Lotumbe. The stations are all to have an increased force of workers. Forty-five missionaries, additional to the present staff, are to be sent out, and the staff maintained at sixty-five. Funds are to be sought for the necessary materials for new homes, churches, schools, and hospitals for the new stations; also for three launches and for three steel boats.

The Congo Mission is eventually to be supported equally by both organizations. On the field there is to be one organized Conference, one Advisory Committee, one plan of work, and one budget of expense. At home there is a Joint Committee of ten members to act as a clearing committee on all African problems, appointment of missionaries, disbursement of funds, and the administrative details. The Joint Committee is to be advisory and to make recommendations to the two boards.

JAPAN.

Position and Importance

Japan with its dependencies has a population of over 70,000,000. An island country like England, with great commercial advantages and a brilliant and alert people, this nation occupies a most strategic place in the development of the whole Orient. Japan has the railroad, the telegraph, the newspaper and magazine, an army and navy, and commercial dealings with all parts of the world. Japan's ambition is that there shall not be an ignorant member in any village or an ignorant member in any family. Until 1878 the edict-boards said, "The evil sect called Christian is strictly forbidden." Japan is now open to the gospel.

The large circles represent our mission stations.

Modern But Non-Christian

Japan has come to her present prominence within fifty years; she is now in the college of nations. She has a great educational system and all the outward forms of modern civilization. In spite of this, Japan is as ardent in her support of the non-Christian religions as any nation in the world. The people worship 8,000,000 gods. The temples of Buddhism and Shintoism are crowded with devotees. The leaders in these religions are imitating Christianity in organizations for work. They are copying the methods of Christianity with Buddhist Sunday schools and Young Men's Buddhist Associations. Christian hymns are transposed into the language of heathen religions. On the other hand, the leaders are prospecting for a national religion for Japan. This is the hour for Christianity to make good in this brilliant little nation.

Advance of Protestant Missions

Missionary work in Japan began 58 years ago. Some of the first Christians are still living. The first years were fraught with dreadful persecutions, but to-day there is religious liberty everywhere. There is a Christian constituency of nearly 150,000, with as many enrolled in the Sunday schools. The Protestant missionaries have over 30,000 young people under instruction in their schools. There is a large independent Christian movement in Japan, and many churches organized and conducted by the Japanese themselves. Self-support is coming into prominence and the Japanese have recently closed a great three years' evangelistic campaign.

The Work of the Disciples of Christ

The Foreign Society began work in Japan in 1883, and now has 26 missionaries and 1,000 Christians; 4,000 in the Sunday schools and 6,800 under Christian instruction in the schools. The property of the Foreign Society in Japan is valued at $185,000. The stations are located at strategic centers, and are at Tokyo, Akita, Fukushima, Osaka, and Sendai. The missionaries of the Society use the methods of evangelism, education, and literary work. Japan has hospitals and medical science of its own. In the Drake Middle School and Bible College, and the Margaret K. Long Girls' School of Tokyo, the Foreign Society has three of the best missionary educational institutions in Japan.

Program for the Year

The Japan mission is undermanned, and it is planned to increase the force of workers at the earliest possible moment. Two evangelistic families, two single women, and one educational family should by all means be sent during the coming year. A new station is to be opened at Tsuruoka. A Christian Institute is being finished at Osaka. A Union College for Women, in which we have a share, is just being projected in Tokyo. We must plan to train a larger number of Japanese evangelists and leaders, and follow up the three years' evangelistic campaign just closed with vigorous personal evangelism.

THE PHILIPPINES.

Under Our Flag

This great group of islands with a population of eight million and a half is America's gateway to the Orient. Our Government has organized more than five thousand public schools, all conducted in the English language. Reforms and courts of justice, highways, sanitation, and order have been given to the Philippine Islands.

The large circles represent our mission stations.

Religious Conditions

There are 5,500,000 Roman Catholics, 1,300,000 Independent Catholics, nearly 300,000 Mohammedans, 235,000 Animists, and 75,000 Protestant Christians in the Islands. The Spanish friars have been deported and free public institution has given the people much liberty in their religious thinking. Friendship toward the United States has helped the work of the missionaries and Protestant Christianity is making rapid advances in the Islands.

Work of the Foreign Society

Our work began in 1910. W. H. Hanna and H. P. Williams were the pioneers. We have stations at Manila, Laoag, and Vigan, with many outstations. There are 7,000 members in our congregations, and 7,800 in the Sunday schools. The value of our property is nearly $110,000. We have three hospitals, which treated 70,000 patients last year. Our Mission conducts the Albert Allen Memorial Bible College in Manila for the training of evangelists, and we are sharers in the Union Bible Training Seminary in the same city.

Needs and Outlook.

Our present stations are undermanned and there is a great field waiting us in the interior mountains among the pagan tribes who were formerly head hunters. We need three evangelistic families, one school family, and two physicians at once. The missionaries predict that if we can properly staff and equip the work our fields may be evangelized in this generation.

TIBET.

Facts About Tibet

Tibet has a population of about 6,000,000, an area of 563,200 square miles, and is a mountainous country in Central Asia. Its religions are Buddhism, Animism, Mohammedanism. Buddhism in the form of Lamaism is the dominant faith.

Beginning of Missionary Work

The Foreign Society began work at Batang, Tibet, in 1903. Batang is located on the border between China and Tibet.

Work of the Disciples of Christ in Tibet

There are four missionary families living at Batang. Each family has two children, making a missionary colony of twelve. Two new missionaries for Tibet, a man and his wife, started September 1 from San Francisco. A hospital is just completed. There is a day school, a Sunday school, and a church. This is the only missionary work done by any society in the whole land of Tibet.

Methods

Medical, evangelistic, educational, literary, benevolent, industrial, work among Chinese and Tibetan soldiers. Many copies of portions of the Bible are sold. The evangelistic work is intensive. A recent report says: "Every home in Batang and within a radius of three miles has been personally visited and the gospel message proclaimed. If there is a person within the whole area who has not heard the gospel story, Mr. Ogden does not know it."

The Unfinished Task

There are no railroads or street-car lines in all Tibet; there are no electric lights there; no automobiles nor automobile roads. Only one mission station and one small church, and these located on the eastern border. The great interior, with its millions of people, is a challenge to the Church of Christ. Messengers have recently come, calling for teachers and doctors. The Dalai Lama, the High Priest of Buddhism, is sitting on his throne at Lassa, saying to the whole Christian world: "Tibet is forbidden territory. Keep out." The command of our Lord is "Go."

CHINA.

A Land of Great Antiquity

The Chinese have the longest continuous history as a nation of any people in the world. China is more than 4,000 years old. When Moses led the children of Israel through the wilderness, Chinese laws and literature and Chinese religious knowledge excelled that of Egypt.

The large circles represent our mission stations.

A Vast Population

The population of North and South America could be replaced by that of China and there would be enough people left over to populate all of Russia besides. Every fourth person in the world is a Chinese.

A People of Abounding Strength

Conquest from without and revolution from within have never affected the potential strength of the Chinese race. Millenniums of famine, pestilence, poverty, ignorance, and superstition have impeded but not destroyed this great people. They are the most enduring and industrious of the Oriental races.

Religions Without Life

China has a mixture of religions. The prevailing systems are Confucianism, Taoism, Buddhism, Animism, and Mohammedanism. The worship has largely degenerated into the hopeless attempt to appease devils or evil spirits.

A Country of Marvelous Transition

China is awakening from the sleep of centuries. Great reforms have swept the land in recent years. Foot-binding has been forbidden and opium outlawed. A republic was established in 1912, and our own system of public schools has been adopted. Railways are being built, and China looks to the West for aid in the material and intellectual things of civilization. The old superstitions are breaking, there is a discontent with the past, and the doors are wide open for Christianity.

Missionary Conquest in China

The work began in 1807 with the heroic work of Robert Morrison. He toiled for twenty-seven years and had six converts. To-day there are 5,517 missionaries, 19,057 Chinese workers, and a Protestant Christian constituency of more than 500,000. There are 150,000 in the mission schools, and the missionary hospitals treated nearly 3,000,000 patients last year.

The Work of the Disciples of Christ

Our work began with Dr. W. E. Macklin in 1886. We now have forty missionaries, 160 Chinese workers, 1,182 church members, and 1,850 in our schools. Our hospitals treated 80,000 patients last year. The value of our property is $120,000, and over $9,000 was raised on the field last year.

The Foreign Society expended in China last year for missionaries' salaries, $32,824.63; for evangelistic, medical, and educational work, $32,063.02; for all purposes, $97,302.99.

Our Strategic Position

The Disciples of Christ are located in the great Yangtze valley and the work radiates from Nanking, the ancient capital and educational center of China. Our people have one-third interest in the University of Nanking, the leading union school of the country, which is not only a great Christian institution, but is serving as a model and inspiration for the government educational system. In the great Nantungchow region, with its open doors and millions of people, our missionaries are the only ones to reach the people.

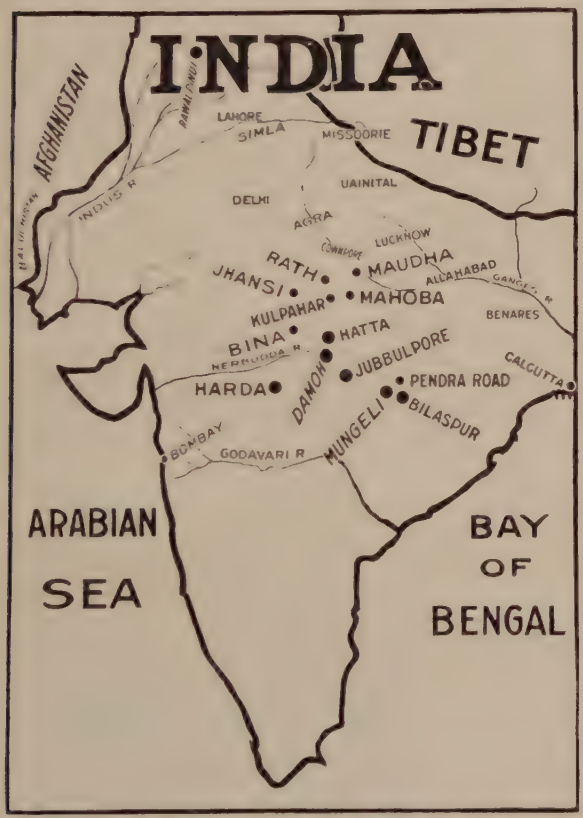
Programs for the Year

The mission asks for 24 workers this year. The following should be sent out without fail: two evangelistic families, two educational families, three single women, two nurses, and one medical family. These buildings are needed now: Institutional church, Nanking, $4,000; addition to Girls' School, $4,000; land for Girls' School, $2,500. Institutional church and home in Wuhu, $5,000; school for boys and school for girls, and community center, Chuchow, $6,000; land and building for Boys' School at Luchowfu, $4,500; Boys' School at Nantungchow, $4,000. Aside from the foregoing, the following are to be supplied in conjunction with the Christian Woman's Board of Missions in Nantungchow in five years: two evangelistic families, two medical families, three single women, two educational families, one nurse.

INDIA.

A Great Population and Millions of Gods

India has a population of more than 315,000,000 of people. Divided by religions in round numbers, 200,000,000 are Hindus, 62,000,000 are Mohammedans, 9,000,000 are Buddhists, and 12,000,000 more are divided between several religious sects. It is stated that there are more gods than people in India. Almost every stone and tree is an object of worship.



The large circles represent Y. M. C. A. stations, the smaller ones those of the C. W. B. M.

India's Curse

Caste is the curse of India. The people are divided into several thousand castes. At the top of the social structure are Brahmins; at the bottom are the Animists or devil-worshipers. Every person in India must remain in the caste in which he was born.

Missionary Advance

The work was opened by William Carey more than a hundred years ago. There are to-day 575,000 Protestants and 2,000,000 Catholics in India. Among the Protestants there are more than 7,000 churches, over 5,000 missionaries, 39,000 native workers, and an enrollment in the Sunday schools of nearly 500,000. The treatments in the missionary hospital last year were three million and a half. in the religious schools 577,000 are under instruction. Some years ago more than 2,000 were, baptized in one day in one place in India.

The Work of the Foreign Society

Our work began in 1882, and there are now stations under the Foreign Society at Harda, Bilaspur, Damoh, Hatta, Mungeli, and Jubbulpore, with 33 missionaries and 168 Indian workers. Our hospitals treated 65,500 patients last year, and we have 17,067 in our schools. There are 1,000 members in our churches. The work is evangelistic, educational, medical, press, literary, orphanage, and industrial. The Foreign Society and the Woman's Board co-operate in India. The statistics given are for the Foreign Society only.

Strategic Location and Hopeful Outlook

The missions of the Foreign Society and the Woman's Board are located in the very heart of India, in what are called the Central Provinces. Great mass movements toward Christianity have been in evidence north and south of us, and now the agitation is evident in our own fields. In the great Mungeli District there is promise of a large ingathering of whole villages and communities who desire to become Christian. We must send out more workers so that our missionaries will not be helpless when this tide breaks. It is unsafe to take large numbers into the churches unless there is sufficient force to properly guide and train them.

Program for the Year

The two Societies are planning to open one new station each. This necessitates new bungalows for missionary homes, schools, chapels, and hostels where the pupils in the schools may be cared for. India is asking from both missionary Boards within five years twenty families, twenty single women, and twelve physicians. In this year four evangelistic families and as many single women, if they can be found, will be sent. In addition, an expert printer and a trained agriculturist are needed. Hatta has a good missionary residence, but no work has been done there for five years on account of the lack of workers.

How My People Suffer.

DR. MARY MC GAVRAN.

For twenty-two years the missionaries have given themselves to the people of the Damoh district. They have won respect and love. They are bringing a knowledge of God to people who never knew him.

With the surrounding territory untouched by any other mission we have 500,000 people for whom we, as a church, are responsible. No one else will send evangelists and zenana workers, no one else will send teachers and doctors. Unless *we* do the work it will remain undone.

For twenty years medical work has been carried on without a break until this year, and now—Do you know what has had to be done?

With all that wonderful opportunity before us—with the people trusting us and coming freely to the hospital—each year the work growing until last year 25,230 treatments were given?

But let me tell you more about it. The patients travel thousands of miles in one month coming for help—they come walking, in ox carts, carried in baskets and on beds, on ponies, when they are too ill to hold up their heads. They come when the case is utterly hopeless, saying, "You cured my neighbor, and I have come."

They camp in carts out in the compound because their need is so great, and yet they are afraid to come inside on account of their caste. They come from Damoh City and the Christian community. Not one was ever turned away. Not one was ever refused loving care.

I have marveled more than once at the sight of the Christian women who help me, working with something so utterly repulsive that even I found it hard to do my share—women with Hindu traditions and surroundings and yet with God's love in their hearts so strong that they *could* do these things.

You may say that people suffer and die everywhere—just the same at home as in India—that is true, but, oh! if I could only *make* you see the difference, make your heart ache as mine aches at the thought of all the agony which must be endured alone, needlessly, at the utter helplessness and hopelessness of it all.

For the women of that 500,000 people there are only ignorant women. Helpless and worse than helpless, because they do harm.

Sitting by a fire out in the village square, thirty miles from Damoh, talking to the people away on in the night—a woman resting quietly in a cattle shed near by—a little life gone out for lack of that which any woman doctor could have given had she come in time. Five days were too long to wait.

ON THE WAY TO SUNDAY SCHOOL.

A little India maid and her baby brother on Sunday morning.

A little village out in the jungle with the night sounds of the jungle all about, not one woman in that village who could read, not more than one man. I explained to them how in the hours just passed I did no magic. How as a little girl I went to school, as that little girl might, and kept on going until I could care for people who were ill and then because my religion taught me to come to help them and teach them.

Sitting there the people tell me their troubles. A woman of twenty comes with a year-old boy in her arms whose eyes are in a terrible condition. "Dr. Miss Sahib, I've had four children, two died when they were born—No, there was nothing the matter, they were just little things, too weak to live. And then such a fine boy came, but there was evil done by some one and the smallpox goddess laid her hand upon him. I worshiped her and made as many offerings as I could afford, but she was angry and he died and my heart broke. A year ago this child came. We called him Che Kauri that the gods might think him worthless, and now see him blind and useless, and I am poor."

But his eyes are clear and bright to-day. They tell me of women who have suffered as that woman in the shed. And how the days passed and there *was no help!* This is what had to be done.

When I came home there was no one to take over the medical work in Damoh, so the hospital was closed. Miss Griffith has a school in several rooms of the building. Part of her work at first was to turn away the people who came. "Will the Dr. Miss Sahib be back in a month?" No, not for many months, and they *turn away*.

Damoh, India.

As Much for Others as for Ourselves.

E. A. LONG.

During our Kansas City Convention, the following slogan was offered by the leaders of the Men and Millions Movement, namely: "The raising of $1,000,000 during the year 1918 for our various societies plus our regular offerings for said societies."

This slogan impressed me as being greatly worth while, for we well know, even during normal times, these societies could use a great deal more money for the carrying on of their work than we give them. During these extraordinary times brought about by the war, when living expenses are very greatly increased and the necessity for greater efforts to sustain the morals of the people of our country, the need is very much greater.

These are days when the sacrifice of life is being offered by hundreds of thousands, and later, likely millions of our men for the help of humanity. It would seem that we, who remain at home, ought to not only be willing but want to make such sacrifices as might be necessary to help, and *would it not be a beautiful thing for every one of our congregations, during the year* 1918, *to resolve to pay as much money into a common fund to be distributed to the various societies in question* as they spend on themselves in their current budget for the year.

As I have thought of this suggestion, it has seemed to me that if I wanted to make a wish for all of our churches, I could not think of one that would bring to them greater happiness than to adopt this policy. At least a great blessing would come to every congregation at the close of the year, in the reading of their financial reports if it should be found that they had spent as much money on others as they had spent on themselves.

Better Than a Four-Weeks' Revival.

DAVID NORCROSS.

We, of Puyallup, believe the church here has received the "Greater Vision." E. R. Moon and his good wife have spent three days with us in a missionary educational campaign. Having known Bro. Moon in the "good old school days," and by importunity we fortunately secured them for this special meeting. It was a convention all in itself brought right to us. I believe here is where so many churches make their mistakes in sending delegates to our conventions. They generally send the ones who are not so much in need of knowledge, and probably keep it up from year to year, many times the same ones, and thus many capable souls remain dwarfs. Interest here was awakened in general. While we are not many in number, here are some of the visible results: The Junior Endeavor, led by Mrs. W. F. Wilson, pledged themselves, voluntarily, to support a native orphan boy, $25 a year; the young married people's class will support a native evangelist, $50 a year; one layman, S. R. Gray. will individually, support one native evangelist, $50 a year; besides this we raised, during Bro. Moon's visit, our apportionment to the Foreign Christian Missionary Society.

Many who were in some ways non-missionary were converted. These meetings we consider better than a four-weeks' revival, for the work done has enlarged our vision. We have seen what others are doing and how little we were doing. A revival of that sort will do more for the Master. Brethren, there is such a thing as the "Greater Vision." Isaiah began to deliver Messianic prophecies after his greater vision as recorded in the sixth chapter; Paul grew greater after his vision of Jesus, and even Jesus after a timely conversation with one who needed salvation saw the great white field loom before him. He asked his disciples to look at it as it passed before him. But they had to "lift" their eyes and then "look." Get the range, was the command. May the disciples of Christ get the range.

Puyallup, Washington.

The Crisis Which We Face.*

STEPHEN J. COREY.

THE REASONS WHY THE FOREIGN SOCIETY MUST HAVE $750,000 THIS YEAR.

At first thought you may feel that $750,000 is too high a goal for the coming year. It is not too high, and furthermore, it is absolutely essential if we face the situation on the fields at all adequately.

Our usual plan is to bring to these conventions only the joy and optimism of the great cause we represent. This year we purpose to present to you our problems as well. We believe you desire to know of the tragedies in the work as well as of its victories.

You have in your hands together with the report of the fields presented to you, a statement concerning the problems of making out our annual budget to the mission fields. I am not overstating the facts when I say to you that there is no problem of the many we deal with as a Foreign Society, which has in it more keen anxiety and heartache both for the secretaries and the missionaries than this problem.

You might conclude that because the receipts of the Society were over $550,000 this year and the gain over last year $27,000 that the Foreign So-

* Address at Kansas City Convention.

ciety had plenty of money on hand to do its work and meet its problems. Such is not the case by any means.

In the first place much of the amount received during the last year could not be used for current expenses. Of the $550,000 received, nearly $82,000 was contributed by the little churches, the hospitals, schools, and other agencies on the mission fields. This money was used for work on the fields and was not available for the regular expenses of the Society.

Forty-one thousand dollars was given in special funds designated for buildings and other purposes, and of course was not available for the regular current payments. More than $77,000 more came in annuity gifts, and since interest is paid on this, the money must be invested in interest bearing securities as long as the donors live. This makes a total of $220,000 out of the $550,000 which could not be used in the regular expenses of the work. Of the total amount received less than $350,000 could be used during the year in the regular work.

The Point of Heartache.

Now comes our heartbreaking problem. The officers of your Society try to be businesslike in the administration of the work and not to launch into expenditures which would lead to debt and embarrassment.

Our missionaries in the six great fields occupied by the Foreign Society have itemized their most imperative needs for the coming year and have sent us estimates for their work, which are in the aggregate, $134,000 in excess of the receipts of last year! In several of the fields the workers have been held back from entering wide-open doors and doing things which seem absolutely necessary for the advance of the work, until the momentum of need is pushing the work off its feet. The missionaries feel that they must have things to work with and money to pay for these needs, or their hands are helplessly tied and much of the very work they have striven so long to establish will be lost. With aching hearts and letters of burning supplication they ask the Society to stand by them in this hour of need and make good the long standing promises to our native Christians and leaders. They are not asking for unreasonable things. They know the war is on. They only ask the churches in America to make it possible for them to do a self-respecting and worthy work.

In view of the uncertainty of the times and the fact that the Foreign Society has now an overdraft of $27,000, your secretaries do not feel that they can promise to the missionaries for this year, more than the available receipts for last year. Can you imagine what it means to go back to the offices after this convention and cut $134,000 out of the reasonable requests of our missionaries? They have waited long and patiently for help. The heathen soil has been hard and unyielding and its stubborn resistance has only been broken by prayer and sacrifice. They have sown the seed of the gospel with earnest yearning and have watered the sowing with their tears. Now the time of harvest is approaching and they cry out unto us for the needed sickles and reapers.

Almost every station we have in all the world is undermanned and underequipped. The missionaries call for new workers to help them in this time of world change and emergency. They call for money to pay the salaries of native evangelists just graduated from our schools. They call for homes in which missionaries may live and hospitals in which they may heal the sick. They call for schools in which to teach the pupils who clamor for admittance. They call for chapels that the people may be called together and the gospel worthily presented in appealing eloquence born in suffering. They call for the things our brotherhood owes them, in their dire extremity. How will we answer?

The $134,000 for which the workers ask for immediate necessity, added to the $550,000 received during the year just closed would make $684,000. Can we stop with that amount for the

coming year? I say, no! A thousand times, no! Friends, our additional expenses, just *because* of the war, will be $50,000 during this coming year! That added to the amount I have just mentioned would make the absolutely necessary total $743,000. Dare we make our slogan less than $750,000—three quarters of a million dollars!

Now let me bring to you some of the specific problems we face as we consider the needs of the fields for this coming year.

1. *The Emergency Because of the War.* Three years ago, when our commission was in China, a dollar in American gold would purchase two dollars and fifty cents in Chinese silver money. So rapidly has silver risen in value because of the war situation that our August draft to China only brought one dollar and twenty-seven cents of silver to a dollar of gold. Since this convention began, Mr. Plopper, our treasurer, has a cablegram stating that our September draft only purchased one dollar and seventeen cents to a dollar of gold, and that very likely in a few days a gold dollar would be worth only a dollar in silver. Do you realize what this means to the Foreign Society? It means that our payments to China during the coming year will cost us $27,000 more than they did last year, in the item of silver exchange alone, just to hold our own!

Our supplies for the work and missionaries in Africa must be carried by ships that brave the submarine zone. Because of this, the cost on these shipments will probably be double that of former years, if indeed the supplies can reach the field at all.

Every doctor and druggist here will realize how we have depended upon Germany for medical supplies. Because of the war, the cost of drugs have gone up from one hundred to more than three thousand per cent. This will radically effect the cost of operating every hospital we have in the world.

The travel of missionaries to and from the fields has increased forty per cent. In fact, every field from darkest Africa to remote Tibet has been affected by this war, and your Foreign Society will suffer as the world suffers.

2. *The Need of the Unequipped Work.* I shall give you but one example of this crying need which comes to us in the yearly requests from the fields. It could be duplicated in many other places in our missions. This example comes from the Tibetan border. Through the generous gifts of two friends and the patient toil of Dr. Shelton, a hospital has been built at Batang, that far-distant station on the roof of the world. He has carried the hardware from America on the backs of Chinese coolies, eight hundred miles over the plains and lofty mountains of Western China. He has gathered the timbers from the forest and hewn them into shape. He has burned the bricks and shaped the stone. With untiring patience he has directed the crude workmen of Tibet as they raised this structure of hope and blessing. Now it is finished. The first hospital among those four million Tibetans since the dawn of history. He has sent a proclamation throughout all Eastern Tibet for the people to come and be healed. Already thousands have sought his healing ministry. He asks for the modest sum of $770 for equipment, drugs, bandages, and medicines. With the present outlook we cannot grant it. It is a new expenditure—our hands are tied and we are helpless.

3. *The Need to Support the Work Already Established.* From China comes the new appeal to provide $580 for scholarships for students in the University of Nankin and the Bible Seminary. Here are students we have trained in our own mission primary schools. They have been selected for higher training and are to be our Christian leaders for the future. How dare we betray the confidence of these young men in our missionaries and shut our schools, for which we have prepared them, in their faces? And

yet what are we to do unless the people increase their giving in a larger way?

Not only is the above true in many fields, but two of our missionaries told us in the Board of Managers meeting the other day, that if our payments to the fields were not increased, native evangelists would have to actually be dismissed and the work of years closed down. Prices have gone up at such a rate that the native workers cannot live on their former salaries.

Did you hear Mary Kelly, of China, say this morning that ringing word about keeping faith with the native people? How it burned into my heart! What are we sending Mary Kellys to the field for if we don't intend to back them up with new workers and larger forces and equipment.

Friends, do not misunderstand me. Do not gather from what I have said that we are asking for $750,000 for a great advance. We are not. The Society must have that amount simply to hold our own. Let me repeat, We *must* have $50,000 additional just to meet the added expenditures of the war. Our missionaries are asking for $134,000 for the immediate needs of the work, to hold the trenches until the war is over that we may then go forward. We are really asking for only $16,000 in advance of our immediate necessities of the hour and the war may demand that before the year is over!

Let me tell you a thing which has happened on the mission fields. One thousand German missionaries have entered the war. All the other German missionaries in the world have been interned. Seven hundred thousand native people are shepherdless to-day and must be cared for largely by American missionaries or in many instances lost to the cause. These are war times and we must meet war emergencies. We really have a million-dollar task and only half a million to do it with.

4. *The Need of Missionaries.* I have spoken of these great needs. They represent genuine emergencies. But far beyond any financial need is the need of life. We are not able to find the workers we need in these great fields. There is a woman in this convention who has given $5,000 for a Christian institute at Osaka, Japan. The building is finished. It provides for a kindergarten, but we have no kindergartner to go. The good woman said to me in this convention. "Oh, if I were only young enough and had the training. How I would love to go!" We need some one to put her life over against that woman's noble investment and give Christ to the one hundred boys and girls in that kindergarten. At Monieka, Africa, that distant outpost on the Busira River, there is not a white missionary to-day. The medical work is closed, the two missionary houses locked, and the people left without leadership. Shall I ever forget the rejoicings of those thousands of black people when we went to them with the steamer Oregon and left their first missionaries there in their little mud house. What will these children of the forest think of us now that we've broken our covenant with them! Old Lanjataka, the heathen chief of that town, said to me, "White man, when you pass through the jungle be very careful that you break a twig that the next man may find the way!" What will Lanjataka think of us now that we have left his people without leadership? In Nantungchow, China, we have a district of millions of people all our own. If they are ever reached for Christ, we must reach them. The Chinese leader in that district, one of China's great men, has begged our mission to send strong workers there and has told us that the whole district would be wide open to our workers. On the strength of that appeal a man and his wife who are in this convention gave the Foreign Society $25,000 for that work. Three years have passed since we promised Nantungchow new workers, and not until last month were we able to get the first two new workers to that field. The money has been ready for that specific work, but we have not been

able to draw on it, because we could not find the workers to go. To-day a Bible college in Vigan, Philippine Islands, is closed because we have no man there to direct it, and just now our medical man at that station is starting home on his much needed furlough, leaving the hospital without missionary direction. In India the two boards have a great field where there is the beginning of a great mass movement toward Christianity, and our two missionary families in that district are facing the nightmare of helplessness without sufficient workers to train and hold their ignorant villagers that seem ready to come. They cry out to us for workers that these willing people may be gathered into the church and properly instructed that the church may not be paganized in turn.

THE CALL TO PARENTS AND PASTORS.

Why is it that in this hour of world sacrifice young people are not giving their lives to foreign missionary service? It is true that the war is taking many of our young men just now—but why should they not dedicate themselves to this great work so that the church may have them for her trenches, when they finished for our country in the trenches of France and Flanders.

Parents are much to blame for this dearth of missionary candidates. There are actually Christian parents who will give their sons with pride to the cause of liberty, who would use every means at their disposal to keep them from serving Christ in China or Africa. Oh, that the Christian parents of America had the same spirit toward service for the Lord that the little French conductress had toward service for France.

A friend of mine was in France a few months ago. He heard a conversation between a little French conductress on a street car and a friend who had not seen her for several years. "How is your father?" asked the friend. "He was killed at the front the first year of the war," was her quiet reply. "And your two brothers?" "They fell at Verdun." "And did you marry the young man to whom you were engaged?" "Yes, he joined the colors last month," she replied. "It's for France." And with a brave smile on her face she went down the car politely collecting the fares. In an hour like this how dare a Christian parent do less than guide a child toward a life of service and self-forgetfulness?

And how many pastors are pressing home the claim of the mission fields on the young life of their congregations. We have churches of a thousand members out of which no missionary has ever gone, and yet from that pulpit is going out no strong call for life dedicated to service in the distant fields. I pity the church that has none of its life out in these distant lands.

What Your Money Will Do for My Filipinos.

DR. C. L. PICKETT, LAOAG.

It may be true that money is the root of much evil, but it is equally true that it is the power that makes possible the working out of much good. Money threw a barrier across the Mississippi River, and the power thus harnessed lights the cities of a hundred miles around. Money built the Roosevelt Dam, and the water thus impounded transformed a large section of Arizona desert into a garden that blossoms like the rose and into a productiveness that enriches the state and blesses all the region round about.

So money put into missionary work in the Philippine Islands works wonders. In sixteen years we have seen it develop eighty-two organized churches, and one hundred and seventeen unorganized groups of believers with a membership all told of seven thousand. We have seen it convert

and set to work one hundred and twenty-one native workers, who, last year, together with the missionaries, baptized nine hundred and eighty-eight converts. We have seen it build fifty-six chapels and organize Sunday schools that now have an average attendance of more than seven thousand pupils every Sunday, where formerly the Bible was a closed book and where imprisonment awaited all who were caught with it in their possession. We have seen it build two dormitories and Bible colleges, where the gospel message is being brought into vital contact with many of the brightest minds of the government schools, and where many young men are being trained for active Christian service. We have seen it build three hospitals, which last year took care of over eighteen hundred in-patients, and at the open clinics administered seventy thousand treatments, and where thirty girls are taking a splendid nurses' training course. It has put two printing presses into the field which have scattered religious literature broadcast into the fields that have been occupied.

And what shall I say of the financial returns on the investments that are being made? Some investments have brought no financial returns and none are expected. No one expects interest in dollars and cents for money spent in training young men for the ministry or young women for Bible work. Nor do they expect money in return for literature given out promiscuously in market places and along public highways and in our hospital clinics. Girls taking the nurses' training course render abundant returns in service. But on the other hand there are some investments that do render financial returns, and thus tremendously augment the funds supplied by the churches at home for the conduct of the work. For example, the record of the Albert Allen Memorial Students' Home in Manila shows that for the year ending April 31 last, the Foreign Society gave $300 for the support of Bible students, while the student body making their homes in the building, gave $3,841.84 for the upkeep of the institution. For the Vigan press the Society gave $530.72; for the work done by the press on the field the Filipinos gave $3,343.55; for the conduct of the medical work in Laoag the Society gave $300. The Filipinos' appreciation of the work done was measured by the payment of $6,427.83. For the entire work in the Islands the churches gave through the Society $43,863.79. The Filipinos gave for service rendered or provided by the missionary force, $41,036.96. To make it more concrete, for every dollar that the churches of America gave for missionary work in the Philippines, the people there gave ninety-three cents more to speed the work along. What greater financial evidences of appreciation do the churches desire?

A FILIPINO PREACHING GROUP.

Seated on the right is Simon Rivera, one of our earliest converts in the Philippines. He is a strong preacher in Laguna Province. The other three are students of his whom he is training to preach. He reports that they are very earnest young men and can already speak acceptably.

And what shall I say of present needs and immediate opportunities? I am often asked: "Isn't there some little something that we can do? Our people are not rich, but they could do something if they only had a definite task before them." Sure, there is something all can do. There is a task within the reach of every willing

hand; an open door of opportunity for all who care to enter. Here are a few items. Take your choice.

1. A little postage will send your left-over Sunday-school literature and picture cards to us, and as we have nearly a million young people and children who understand English, you can readily see that there is no danger of overloading us. We run our lessons a year behind you folks at home so that we can use everything.

2. Fifteen cents will pay for a New Testament to give to a patient in the hospital.

3. Forty cents a day will pay the wages of a sewing woman while she fits and makes our nurses' uniforms.

4. Five dollars will be sufficient to purchase the materials to make up a splendid package of gauze and bandages of which we always are in need. The parcels post is only twelve cents a pound. Try it.

5. Ten dollars will help the printers supply us with a thousand religious leaflets to give to people who know not Christ.

6. Fifteen dollars will pay for enough sulphur ointment to cure the itch of a hundred babies.

7. Fifty dollars will endow a charity bed in any of our hospitals for one year.

8. Seventy-five dollars will support a girl for one year while she is training for service in our Laoag Girls' School.

9. Ninety dollars will meet the expenses of a young man while studying for the ministry for a year.

10. One hundred dollars will pay for board, uniforms, and books for one year, of a girl while taking her nurses' training course. This ought to be an attractive opportunity to many Endeavor Societies and Sunday-school classes.

11. One hundred and fifty dollars will support a native evangelist for one year.

12. Two hundred dollars will purchase a lighting plant for the Laoag Hospital.

13. There are many good books that ought to be translated into the native dialects. It would be a splendid missionary undertaking for any individual to finance an edition of say 500 or 1,000 copies of some book that's really worth while.

Let Us Pay Our Debts.

WILLARD L. SPERRY.

"I believe in foreign missions because I believe in paying my debts. Since I cannot pay my spiritual debts to my religious creditors of the past, I propose to pay that debt by passing on what I have received to the needy men of the present. For I never long forget that from the standpoint of the first Christians I am a heathen convert. My forefathers were Gentiles, barbarians, outsiders. Peter, the first great organizer of the church, naturally thought of my ancestors as I now think of African savages. He did not know much about them, but what he knew he deplored. In the actual words of the New Testament, they were 'far off' beyond a partition wall. There was a boundary line where religion ended and where irreligion began, and our people were across the boundary.

"As Anglo-Saxons, even in this new land, we are what we are because of foreign missions. Had it not been for the impulse to missions in the fifth, sixth, and seventh centuries of our era, what would have been the subsequent history of England? Would ours have been a long process of degeneration, the inbreeding of our vicious weaknesses proving our undoing? Such speculations are as sombre as they are vain. And yet such historical musings keep me humble. For, realizing that once I was nothing but an unconverted heathen, a member of a savage and pagan tribe, living on the

outmost fringes of the then known world, I have no mind to be either indifferent or contemptuous toward those who are to-day in like unhappy circumstances. My brother, the Chinese convert in Shansi, and I both stand in the same relationship to the simple and original gospel given by Jesus to his disciples. We are outsiders, men once far off who have been brought near to Jesus through that leavening process which, happily or unhappily, we call 'foreign missions.' The study of history is a discipline in humility and charity. If I assume a separatist and supercilious attitude toward those who are to-day what once I was, men who know nothing about Christianity, I do not thereby greatly exalt myself. If, looking about from my vantage-ground, I thank God that I am not as the Chinaman or the African, I lay myself open fairly to that most unwelcome of all charges, the charge of pharisaism. For in my self-complacent thanksgiving at my fancied superiority I show at once my provincial snobbery and my dense historical ignorance. I believe in foreign missions, then, because only through them can I pay my honest debts. I cannot deny the debt; other men labored and I have entered into their labors. I cannot cancel the debt, and being unable to pay the Christian past I would pay the non-Christian present. This is what the first Christian missionary meant when he said he was a 'debtor to the barbarians.' Freely I have received from those who once thought of me as a 'far-off' man, freely I would give to those who are to-day outside the artificial parish boundaries of my immediate world."

A Preacher on Fire and Leading.

C. M. YOCUM.*

"The primary work of the Church of Christ is to make Jesus known, obeyed, and loved throughout all the world."

The congregations of the Church of Christ are not going to excel their pastors in knowledge or zeal, nor surpass them in consecration and sacrifice. Therefore the minister of the Church of Christ holds the divinely appointed office for inspiring and guiding the church in its world task.

What a brilliant oportunity! to guide the greatest institution on earth in the worthiest work of all the ages; and yet what a weighty responsibility! The ancients declared that the heavens rested upon the shoulders of Atlas. Upon the heart of the preacher of the gospel should rest heavily the sense of obligation to the tribes of the earth, as upon his shoulders does rest the burden of leadership.

To be a true and faithful leader, an efficient guide to the people, a preacher must be on fire; his soul must be aglow with the radiant heat of a divine passion for the world's welfare. Heat attracts, cold repels. So when the fires of missionary enthusiasm flame and glow on the hearth of a preacher's heart, the congregation is likewise warmed into holy fervor for the accomplishment of the church's supreme task.

But how shall the fires be kindled?

God lights the torch that sets us burning. A conviction that the task is God imposed and that it is the world's biggest undertaking, is first necessary to true missionary leadership.

When we are convinced that God demands baptism as a means of salvation, we preach it with abandon. When we are convinced that the Lord's Supper is of vital importance,

* Western Secretary Yocum's address at the Kansas City Convention.

we lay the proper emphasis upon it. We have a conscience on Christian union and give it proper place. When we come to see that the end and object of it all is to win all men, we will then take up the task in earnest and complete it with joy. The same Christ who gave us the plan of individual salvation outlined for us our world program; the one is the means, the other the end. Both are divinely imposed. God forbid that we emphasize the means and obscure the end.

Not only is the task God imposed: It is the biggest task God gave his children, because it includes all other worthy things. As the whole is greater than any part, so is the missionary task greater than any other. The engineer lifting the middle span of the Quebec bridge safely into place, no doubt, was a very happy man. It was a big task well done. But no task on earth is as big and as worthy as the task of world redemption.

But while God strikes the match, men must add the fuel. Facts are the fuel.

A knowledge of the needs of the field should set us all afire even if Christ had never uttered his divine imperative. A need that I can supply constitutes a call to service. One needs no shining star, no dazzling sun to convince him that he must be of service to God and men. Let the needy world cry out for help; let hungry souls call for the bread of life; let dying men plead for the promise of God; and let me be possessed of the things necessary to supply the need and I have my call to service. In the needs of a struggling race, in the pitiable plea of women bent beneath burdens heavy, and children crying without God, in the ineffective struggle of men to climb to noble heights of manhood's possibilities, hindered on the way by ignorance, superstition, and sin, I have my call and you have yours.

The closed doors of the hospital at Lotumbe, Lotumbe that we once thought impossible, cry out with a call divine. Call, did I say? Nay, a demand of God that we assume leadership and guide the church efficiently.

A knowledge of the opportunities of the field is fuel that burns and glows with a radiance dazzling. Could we see them as Fletcher Brockman sees them, we would lead our churches in splendid advance. He says, "A picture comes before me to-day. One-half a billion of people gather around the rim of the Pacific, people that have for centuries been divided from us by walls that are high. I see them the youngest of all the peoples of the world. I see them in a state of flux. I see them as perhaps to-day the most intense and active. I see them with the manacles of the past fallen from them and with the breath of the twentieth century upon their brows. I see them waiting for the very best the world has for them. If there is a heroism here to-day, I call you to a war whose end is peace. Is there a patriotism? I call you to a statesmanship which is laying the foundations of the kingdom of God. Is there imagination? I call upon you to see redeemed millions marching into the presence of the King. I would rather live in this hour than any hour the world has ever seen. I would rather have a part in this task than in any task the world has ever known. I would rather die in this cause than live in any other. I would rather go through it poverty stricken and in want, than in any other to have wealth and ease and all the honor that the world could bring."

So convicted and so informed the minister of the gospel will ride in glorious triumph at the head of the conquering columns of the army of God in world conquest.

Burgoyne led his Hessians against Saratoga. Horatio Gates knew the theory of warfare, but sat in his tent and discussed the issues of the war with a wounded British officer who bested him in the argument. The forces of the colonies, without proper leadership, were forced to retreat. Arnold, deprived of his command, be-

cause of a petty difference with Gates, watched the battle until he saw the soldiers without proper leadership scattered like sheep without a shepherd, and then mounting his charger he rode into the thick of the fight. Gates tried to call him back but he could not. Rallying here, encouraging there, commanding yonder, Arnold gathered together the retreating army and turned defeat into glorious victory. Much, very much depended upon leadership.

May all pastors return to their churches to guide some life into religious work this year, and to inspire many to put the resources entrusted to them by the Father into the Father's work.

Kansas City, Mo.

New and Old in the China of To-Day.

The first airplane to fly in Central China. This machine was recently used in Nanking, China, much to the astonishment of the natives.

Ancient methods in modern days. Most of the Chinese agriculture is carried on by man alone, but here the water buffalo is impressed into service.

The Other Side of War.*

You wouldn't think that men would go to war to learn how to be kind, but they do. There's no kinder creature in the whole wide world than the average Tommy. He makes a friend of any stray animal he can find. He shares his last franc with a chap who isn't his pal. He risks his life quite inconsequently to rescue anyone who's wounded. When he's gone over the top with bomb and bayonet for the express purpose of "doing in" the Hun, he makes a comrade of the Fritzie he captures. You'll see him coming down the battered trenches with some scared lad of a German at his side. He's gabbling away making throat-noises and signs, smiling and doing his inarticulate best to be intelligible. He pats the Hun on the back, hands him chocolate and cigarettes, exchanges souvenirs and shares with him his last luxury. If anyone interferes with his Fritzie he's willing to fight. When they come to the cage where the prisoner has to be handed over, the farewells of these companions whose acquaintance has been made at the bayonet-point are often as absurd as they are affecting. I suppose one only learns the value of kindness when he feels the need of it himself. The men out there have said "Good-by" to everything they loved, but they've got to love some one—so they give their affections to captured Fritzies, stray dogs, fellows who've collected a piece of a shell—in fact, to anyone who's a little worse off than themselves.

There are two faces—one of a nurse and one of a doctor—that Coningsby Dawson, Lieutenant Canadian Field Artillery, will always remember. He saw them during the days he spent in a hospital in France. He describes them as follows:

"I arrived about nine on a summer's evening at the Casualty Clearing Station. In something less than an hour I was undressed and on the operating table. You might suppose that when for three interminable years such a stream of tragedy has flowed through a hospital, it would be easy for surgeons and nurses to treat mutilation and death perfunctorily. They don't. They show no emotion. They are even cheerful; but their strained faces tell the story and their hands have an immense compassion.

"Two faces especially loom out. I can always see them by lamplight, when the rest of the ward is hushed and shrouded, stooping over some silent bed. One face is that of the Colonel of the hospital, gray, concerned, pitiful, stern. His eyes seem to have photographed all the suffering, which, in three years, they have witnessed. He's a tall man, but he moves softly. Over his uniform he wears a long white operating smock—he never seems to remove it. And he never seems to sleep, for he comes wandering through his Gethsemane all hours of the night to bend over the more serious cases. He seems haunted by a vision of the wives, mothers, sweethearts, whose happiness is in his hands. I think of him as a Christ in khaki.

"The other face is of a girl—a sister I ought to call her. She's the nearest approach to a sculptured Greek goddess I've seen in a living woman. She's very tall, very pale and golden, with wide brows and big gray eyes like Trilby. I wonder what she did before she went to war—for she's gone to war as truly as any soldier. I'm sure in the peaceful years she must have spent a lot of time in being loved. Perhaps her man was killed out here. Now she's ivory-white with over-service and spends all her days in loving. Her eyes have the old frank, innocent look, but they're ringed with being weary. Only her lips hold a touch of color; they have a childish trick of trembling when anyone's wound is hurting too much.

*From January *Good Housekeeping*.

She's the first touch of home that the stretcher-cases see when they've said goodby to the trenches. She moves down the ward; eyes follow her. When she is absent, though others take her place, she leaves a loneliness. If she meant much to men in days gone by, to-day she means more than ever. Over many dying boys she stoops as the incarnation of the woman whom, had they lived, they would have loved. To all of us, with the blasphemy of destroying still upon us, she stands for the divinity of womanhood.

"What sights she sees and what words she hears; yet the pity she brings to her work preserves her sweetness. In the silence of the night those who are delirious refight their recent battles. You're half-asleep when in the darkened ward some one jumps up in bed shouting, 'Hold your bloody hands up.' He thinks he's capturing a Hun trench, taking prisoners in a bombed-in dug-out. In an instant, like a mother with a frightened child, she's bending over him; soon she has coaxed his head back on the pillow. Men do not die in vain when they evoke such women."

Church Volunteers Wanted

TO ENLIST IN THE LIVING-LINK RANKS.

Raise $600 this year by offerings from *Churches+Bible Schools+Individuals.*

The *men* at the front must be supported.

The *work* at the front must be maintained.

There can be no victory at the front without the enthusiastic support of the Home Base. The Allies of the Kingdom must stand behind the advance guard.

The best way is the Living-link plan.

You can support:

1. A $600 unit in some great mission station, with school, church, hospital, missionaries, native workers, etc.

2. Support some definite missionary.

The Kansas City Convention adopted this program of advance:

Twenty-five new Living-link churches.

Twenty new individual Living-links.

Ten new Sunday-school Living-links.

Let the March Offering Drive be a definite drive for new Living-links. It will bring a new vision to the local church, and a new impetus to the kingdom.

Horse-Sense in Foreign Missions.

BY BISHOP WILLIAM LAWRENCE, OF MASSACHUSETTS.

"Why do not business men use the same psychology in missionary business that they do in their offices?

"Now and again a horse-sensed, hard-headed business man tells us in his office that he has no use for foreign missions: there is plenty to do at home. 'Why,' he goes on, 'two-thirds of the people of this city are not Christians. There is a lot of wickedness, atheism, and degradation right here around us. We have got to concentrate our Christian work right here and clean up this city before we begin on Tokio and Hankow. Why should we be sending out strong young men to preach the gospel to Japanese and Chinese when there is so much for them to do at home?'

"How does he think out the same kind of a proposition in his own business? Perhaps he is the manufacturer of a breakfast food. Accord-

ing to his advertisements his food is essential to the health of everybody, so he sets up a factory and an office in his city and gets to work. Singularly enough, before a quarter of the people of his city have begun to eat his breakfast food, just as soon as he can raise the capital, he has planted a half-dozen agencies in other cities and before those cities have more than begun to nibble his breakfast food he has thrown his advance offices over to Chicago, and two or three years later his fellow citizens traveling in Tokyo find the breakfast food advertised there, and in Hankow, too.

"Suppose we turn on him and say, 'Why are you sending good breakfast food and young men to advertise and sell it all over the world before half the people in your own city have begun to eat it?'

"His answer it, 'I can't wait for the people in my city to catch up. If the breakfast food is good for them, it is good for the Japanese and Chinese, so why shouldn't I send it over to them? Are you going to confine my benefactions to my own town?'

"Now, as for capital, the work of the gospel is inexhaustible. So long as the spirit of God gets into young men there is business to be done. Why shouldn't the hard-headed, horse-sensed business man carry the business of the gospel to Tokyo and Hankow in the same businesslike way that he carries his breakfast food? If the apostles had waited for every man inside the walls of Jerusalem to be converted before they struck off for other cities, the hard-headed business man in this country would never have heard the name of Christ."

OUR MINIMUM SHARE OF THE NON-CHRISTIAN WORLD.

The Disciples of Christ (F. C. M. S. and C. W. B. M.)
Have 240 missionaries in Foreign Lands
and Gave
$750,000 last year for Foreign Missions.

We are responsible for at least Thirty-Seven Million
Non-Christian People.

We Need
1,000 Missionaries to Evangelize Them
and
$3,000,000 a year for Our Foreign Work.

By Chair and Caravan from the Roof of the World.

An Interview with Dr. Wm. Hardy, of Batang, Tibetan Border.—(Dr. Hardy and family have recently passed through Cincinnati on their way home for their much-needed furlough. This interview was obtained in Cincinnati.)

How many were in your party when you started home?—My Chinese passport called for four Americans—myself, wife, and two children, Mollie, three years old, and Billy, thirteen months—twelve Chinese servants and chair-men and sixteen pack animals. In the ten days we had probably 320 pack animals going in relays, and the

relays did not always have the same number of animals. Sometimes when they did not have sixteen, some things would be carried by men.

Is that the usual custom?—That is the old system called "Ula." The people of the district have to see all strangers through their section of the country. It originated among the Tibetans. The Chinese thought it was a good system and decided to use it. And when the foreigners came in the Chinese extended it to the foreigners. A Chinese merchant can't use "Ula" at all, but a Chinese official can.

How do you manage the "Ula" proposition?—Sometimes we would have four different sets of animals, changing about ten o'clock, and then again at noon and in the middle of the afternoon, etc. From one village where we changed "Ula" would be about a three-hour walk. I had my own riding horse, and then the passport called for guns. I had what the passport called one horse gun, one hand gun, a revolver, and a rifle. My Tibetan coolie had a sword. We had all the way from two to thirty soldiers. We are treated as guests of the country, and if we go from one place to another we notify the official, and when we are ready to start there are from two to twelve soldiers.

Why do you need soldiers?—To protect us from robbers.

Did you see any robbers?—I saw two of their heads hanging in trees. They had been killed five days before by Chinese soldiers. There was a robber watchman there and when he saw seventy-five soldiers coming he called with his bugle for his band to assemble and fight the soldiers. The soldiers killed two of them and wounded about four others, and so broke up the attack before it started.

Why did you come by way of Yunnan-Fu instead of Tatsien-lu?—The south road between Batang and Tatsien-lu is very unsafe. In the last four years only three foreigners have attempted to go that road, and one of them was killed.

Outline for me by stages your trip to the coast. From Batang to Adendsi took us ten days by "ula." This is the most mountainous section of the trip, yet all the country down as far as Yunnan is mountainous. Tsala is the name of the high mountain pass between Batang and Adendsi, about 19,000 feet high at the point where we cross. There was no snow on that pass. On another pass not so high we were caught in the snow and had to camp two nights. At Adendsi I hired animals to go to Likiang-fu, which is fifteen days more. Then we went practically due south to Tali-fu, which is five days. Then from Tali-fu to Yunnan-fu, fifteen days. Mrs. Hardy and the children were carried in sedan chairs forty-three days. I rode horseback forty days and walked the last three.

From Yunnan-fu it is railroad all the way to the Coast?—Yes, and the Yunnan railroad is a marvel in railroad construction. The British consul there six years ago said that railroad engineers from all over the world came to look at that road and study the way they got the train into Yunnan-fu. In a distance of about 250 miles there are 180 tunnels. The train travels only in the day time. The first day you go through sixty of those tunnels and the second day you go through the rest of them. They vary in length from a hundred feet to several miles.

How long did it take you to make that run?—About forty hours. Then we caught a steamer out of Haiphong for Hongkong.

How long did that take?—About two and a half days.

And from Hongkong home?—About seventeen days. We left there on Thursday, November 22, and reached Vancouver on December 10. We were 101 days on the road, but of that time we were resting thirty days. We were detained at Adendsi because we could not secure animals. At Li-Kiang-fu we stayed five days. We had intended to stay two or three, but it rained so that we could not start out. At Tali, Tsu-yung, and Yunnan-fu we also rested.

Do you always figure on staying a while at these places?—Wherever we find foreigners. The Chinese and Tibetans meet at Li-Kiang-fu, and it takes a good talker to get a Tibetan to go beyond that. I wanted them to carry me five days more but they would not do that. All the carriers that we hired in Adendsi spoke only Tibetan, and beyond that they would have to speak Chinese, and they would have trouble all the time.

Do the people in this territory talk Tibetan?—They all talk it. Likiang is really a border town. The races meet here and in Tatsien-lu. This is all governed by the Chinese, and in Tibet proper we are not allowed to go.

What is Tibet proper?—The section off there beyond Chamdo. Before the Chinese Revolution they had two Ambans in Lassa, residents there. An Amban is a Chinese ruler sent from Pekin, practically the same as a Viceroy of the province. England said, "We will keep foreigners out on the south side, the Chinese are to keep them out on

The traveling "chair" in which "Molly" and "Billy" were carried for forty-three days.

the east side, and the Chinese are to govern Tibet." But at the time of the rebellion the Tibetans saw that the Chinese had all they could attend to, so they drove these Ambans out.

Then what happened?—Well, various sections have been trying to govern.

Is this outer Tibet, east of Chamdo?—Yes, this is all Tibet in here, west of Adendsi,Tatsien-lu, etc.

What do you say is the reason they don't want foreigners in here?—I really think England was afraid. Before the Younghusband Mission, there were Russians in there advising the political powers what to do. The Russians got out before the English got in there. England was afraid of the Russian influence, so they helped China. China was to guard her frontier, India her frontier, and so foreigners were to be kept out.

I can see how China could guard her side and India her side, but how about the north?—The officials had orders to keep all Russians or others out.

Have any of you men been at Chamdo?—J. C. Ogden and I were there in 1911 for about four days.

Why did you go?—We just went on a forty-three days' tour.

How far is it?—From Chamdo to Batang the official road is eighteen days.

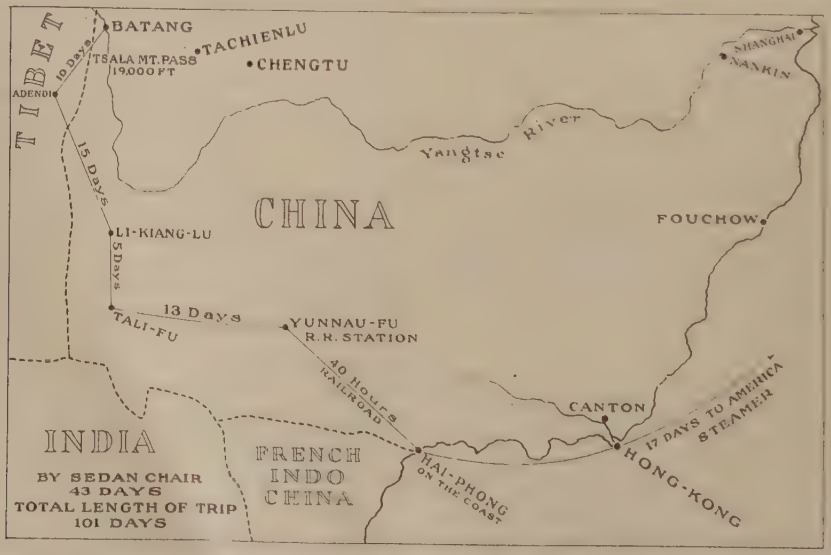
What did you find at Chamdo?—There is a fair-sized village there and a lamasery of about 2,800 lamas. The lamasery has been destroyed since that time. I treated 150 patients in those four days. Ogden preached some and helped me with the patients. That was Chinese territory. The officers and soldiers were Chinese and there were some Chinese merchants there. Chinese merchants, as a rule, can go anywhere they want to in Tibet. They are having trouble at present. The only road open into Lassa is through Yengin. The old official road is closed. They are fighting there all the time. Both sides would be glad to surrender to anyone who would guarantee peace. The population of Chamdo is Tibetan.

Could you speak their language?—Yes, we have both languages. We can all speak both to some extent. I can speak enough Chinese and enough Tibetan to run the dispensary. Mrs. Shelton is just completing a Tibetan song book. She has been working on this for the last two or three years. It will probably be printed in India. Mrs. Shelton was just asking, when we left there, whether she would have trouble in using the copyrighted music, and wanted to get what permission was necessary and have the whole thing printed in India. We have a small press in Batang, but we have been troubled considerably about the type. They sent up a poor selection of type—maybe a hundred pounds of type with only a few of some of the most used letters in it. Mr. Ogden has oversight of this press. It is in the Tibetan language.

How is the Tibetan language different from the Chinese?—There are thirty consonants in the Tibetan; the Chinese has thousands of characters.

Is this language related to the Chinese?—Well, it is a monosyllable language, but it is not related to the Chinese at all.

How are the Tibetans themselves different from



Map of the journey taken by Dr. Wm. M. Hardy and family from Batang to the homeland.

the Chinese?—If you could answer that, or if I could, it would settle a big dispute. My own theory is that they are the original inhabitants of China. They look like the American Indians. They apparently have been driven back up there into those mountains, and the Cantonese and that race of people were driven south by the people who have formed the Chinese race.

Is that what most of the men believe—the theory that you have given?—I think they do. There are several others, but that seems to be the most reasonable.

Now tell me about that new hospital.—It was dedicated in August. The Chinese flag, American flag, and Red Cross flag were all flying. The Chinese officials were present, and a group of Tibetan lamas. Quite a crowd was present. At the dispensary hour the flag is put up so that the people can see it and know that it is time to come.

Do you have the right to hang up the Red Cross flag?—That Red Cross flag was given me as a souvenir of my Red Cross work in China. We have no Red Cross organization in Tibet, but the doctors, as a rule, have used the Red Cross flag.

How large is this hospital?—It will accommodate about sixty or seventy patients. There are two rooms for assistants, a woman's private room, women's ward, two preparation rooms, operating rooms, men's ward, two private rooms for men, another large ward, a guest room, dispensary, store room, bath room, kitchen, and isolation ward. There are two other rooms that we hope to keep medical students in, a doctor's office, and a laboratory.

How do you get water pressure for the bathroom?—All of our water is brought around the mountain. We have dug an irrigating ditch around there (something over a mile long). That ditch cost us 1,400 rupees. The water runs right down in front of the hospital and we carry it in. We will put in the plumbing a little later. Dr. Shelton took a windmill up there and that may be used with the tank a little later.

Do you and Shelton jointly run this hospital?—The work has been divided. I had the local medical work and Shelton the outside medical work and itinerating. If I call on Shelton he very gladly helps, and if he has more than he can handle I help him.

Have you any Tibetan assistants?—When I left there was a fourteen-year-old boy I had been keeping in school for two or three years and he was spending his afternoons there with Shelton. About two others are going there and studying with Shelton. We hope to get the various districts to send their boys and get the Chinese officials to give them their food and clothes. We would furnish them a place to sleep, but they would have to eat elsewhere. Several officials talked favorably about sending boys in.

Are there any other hospitals in Tibet?—That is the only hospital on our Tibetan border. The next nearest one is four days from Cheng-tu at Zachow, between Chentu and Tatsien-lu.

Tell me about Baker's rug factory.—Baker said before he left to meet MacLeods, that the enterprise was a success all except the selling of the rugs. He took some of the rugs down with him and could sell all he could make down there, but could not sell them very much in Batang. There are three Chinese who came in and who understood making the rugs, and these formed the nucleus that Baker started with. He had trained one boy about fifteen or sixteen years old so that he could make a rug complete, but the making of the rugs is an artistic and scientific process. It isn't everybody that can do it. Perhaps ten per cent of those who try succeed.

How many does he have in the factory all the time?—I suppose it averages about fifteen people.

What kind of a building does he have?—Native Tibetan.

Where does he get his raw material?—He uses wool and gets it from herdsmen near Batang. He gets his dyestuff through the merchants there.

Does he make anything else besides rugs?—Not when I left. He was hoping to get a big enough supply of wool to make woolen clothes and horse blankets and rain-proof coats, but it takes about twenty people spinning to keep one person in yarn for weaving cloth, and he never had gotten a supply of yarn big enough to start the weaving of cloth. Some of the materials for making felt blankets had not been secured.

What is his object?—The chief object was to support the people who could not support themselves any other way. He has two blind men

One of the mountain wayside inns, where shelter for missionaries and their animals was obtained over night. These are the rudest of mud huts, open to the weather on one side.

carding wool. They had previously been practically charity cases.

I thought some of you, in your annual report, mentioned the making of soap?—Mr. Ogden has been experimenting with soap. He had some very pretty soap, but he has not tried it on a large scale. One of the men that he has was in Chengtu for six years and he has taken up soap making, but the fats and things he had to deal with were slightly different from the Chinese, and he was experimenting to find out what is the best way of making the soap.

Where does he get his raw material?—Makes his lye out of wood ashes principally and buys fat on the street.

Is the fat from hogs, sheep, or goats?—Hog fat, sheep fat, beef tallow, mutton suet.

How does he think it is going to work out?—I think, undoubtedly, he will work it out successfully.

What will be the outcome of Baker's experiment provided he gets sales for all of his rugs. Will he make it more than self-supporting?—Yes. When he does get it going it will make a profit for the mission.

Are you all convinced that it is the thing to do—to develop the industrial work as fast as possible?—The Mission has no definite policy. We very gladly asked the Board for $300 gold to help Mr. Baker to develop this work.

Tell me about the school.—Ogden, I think, told me he had about 70 in the school last year, but he reported fifty as regulars and the others were more or less irregular, so he did not count them as regular students.

Are these graded in any way?—They run from the kindergarten age up to thirty. Some of his Chinese teachers are studying English.

Is there any Tibetan literature in print that is current and usable? I mean outside of the Mission.—Yes, their books are sacred writings. Their book that corresponds to our Bible is 108 volumes. They have a condensation of that in twelve volumes, and a condensation of the condensation in one volume.

Do they have any kind of a school system in Tibet?—The Lamas do the training. Practically all of the literature of Tibet is their sacred writings. There is no Tibetan school system except in the Lamasaries. The wealthier people send their children to a private instructor who teaches them out of the books that they have. He is paid for it and the parents want their children educated.

Have they ever talked about building a railroad through there?—They have raised the money for the Szechwan Road two or three times, but it was always used for other purposes. I asked Johnny how long it would be before they get a railroad through Batang and he said he thought it would be a thousand years. I think he was right.

Tell me about the evangelistic work. Do they have church every Sunday?—Yes, Chinese and Tibetan.

At the same hour?—At first they tried to have the two together, but that was impossible. Half the crowd would not understand what was being said, so they have the two buildings. Ogden's church is in the school building and Baker's is in the rented building which is used for the rug factory during the week. They have Sunday school preceding church service and have communion in both the Chinese and Tibetan church.

Are you making some gain or just about holding your own?—Well, when you look at it day by day or year by year, the gain is small. Dr. Shelton brought up the question of the gains we were making and followed the history of the mission from Mrs. Rijnhart's trip there to the present, and there has been an enormous gain in the twenty years. We are liable to get discouraged because we are not setting the world on fire fast enough. It comes slowly. Before the hospital had been opened a month Dr. Shelton told me he had had nine Chinese soldier patients. Shelton has made arrangements with the authorities to treat these patients for 100 rupees a month.

Do you really feel that Tibet can ultimately be won to Christ?—Absolutely. Our mission is needed there. It is doing a steady but fundamental work. The workers must be increased and a larger policy and program inaugurated. Everything is needed in Tibet and the church at home must not neglect her duty to this far-away land which we now call home.

Poor Japanese Sunday-school children in Winter, Akita, Japan.

Helps for the Preacher.

*** STORIES TO ILLUSTRATE MISSIONARY ADDRESSES.**

AS BIG AS A CHURCH.

In 1856 a slim and delicate-looking lad used to attend the church of the Rev. Gilbert Meikle, at Glengaray, Scotland. His parents were thoroughgoing Christians of the old-time Scottish Presbyterian sort. "Blow-high, blow-low, rain or snow," his father would go to church, and this small boy would go with him. One day in Sunday school, after the lesson was finished, Mr. Meikle read from the United Presbyterian Record an interesting letter from a missionary in Fiji, which spoke of cannibalism and the power of the gospel. At the close of the reading, looking over his spectacles, and with wet eyes, Mr. Meikle said, "I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by bring the gospel to cannibals." A boy was there, and upon hearing the pastor's words he said in his heart, "Yes, God helping me, I will." The impression that God was calling him grew so strong in this lad's heart that on the way home he climbed over a wall and, kneeling down, prayed God to accept him and make him a missionary to the heathen. That boy was none other than James Chalmers, who went out to New Guinea and became one of the most successful and famous missionaries of modern times, and who sealed his consecration by a martyr's death. Chalmers was the missionary who became so intimate with Robert Louis Stevenson, and who exerted such a wonderful influence upon the life of the brilliant novelist during his sojourn in the South Seas. For this rugged missionary Stevenson came to feel a kind of hero worship. He stated once that he had a greater admiration for Chalmers than for any man of modern times, except possibly Charles Gordon. His characterization of him was, "He is as big as a church." He used to call him by the pet native name of Tamate, and one time he wrote to his friend, "Oh, Tamate, if I had known you earlier, how different my life would have been!"

Pastors, take notice! It pays to read the stories in missionary magazines, and to tell the children of your church about them. If in all his ministry Mr. Meikle had accomplished nothing else but to turn James Chalmers toward missionary service, would we not all consider that his ministry had been a great success?

AN ATHLETIC MISSIONARY.

While speaking of Uganda, it is worth noting how Bishop Hannington got his call. Here was a young rector, unconventional, athletic, dead in earnest, occupying an easy post in England. Gradually his interest began to enlarge beyond the parish, and one day he had a conversation with a sister of the Bishop of Madras, which led to the resolve that he would make himself better acquainted with what was being done to carry out the last charge of Christ to his disciples. Then came the death of Smith and O'Neil of the Uganda Mission, creating a serious crisis in that new enterprise. He began to think of Africa and as to who should fill the gap. A district secretary of the Church Missionary Society impressed him by an earnest address, and then he heard Eugene Stock with his clear and incisive appeal. He remarked to a friend, "If he had asked me to go out, I should have said yes." Such a remark does not fall to the ground in missionary circles. In a few days there came a letter from the Board, inviting him to join the Uganda Mission. Those who have read the story of Hannington's martyrdom on that second journey to Uganda, and are familiar with his dying utterance, will appreciate the value of each stage in the process by which the divine call penetrated his soul.

A FATHER WHO FACED HIS DUTY.

The calling of John Coleridge Patteson is a most beautiful incident. Bishop Selwyn, of New Zealand, had made an address in the church which deeply impressed this eager, serious, and pure-minded boy. Later, when in the house, the bishop said to his mother, half in earnest, half in playfulness, "Lady Patteson, will you give me Coley?" The boy never forgot that remark. Thirteen years afterward, when his education was complete and the bishop came back for the gift he had asked, young Patteson was ready to go. It was a terrible blow to his father; but Sir John faced it like a true man and a devoted Christian, remarking, "But there, what right have I to stand in his way? How do I know that I may live another year?" And then he remarked, "For, mind, I give him wholly, not with any thought of seeing him again. I will not have him think he must come home again to see me."

CHINA'S READINESS FOR THE GOSPEL.

(Extracts from letter of L. D. Patterson, of Sungkiang-fu.)

The following story was told me recently, and I want to give it to you. Zang Ming is a fertile island in the Yangtze River. It is the home of a wealthy but unreached clan. A good many years ago one member of the clan, through some misfortune, lost all his wealth and became greatly reduced in circumstances. He drifted to Shanghai where he fell among the Christians, was happily converted, and for a long time has lived a faithful Christian life. But all the while his heart was yearning for the salvation of his wealthy kinsmen in Zang Ming, and though he was only a gatekeeper at the Anglo-Chinese School, yet his prayers for his brethren unceasingly ascended to the Lord. At last his prayers were heard, and, as so often is the case, the answer came through sorrow. Word came that his wife was dead in Zang Ming. He hurried home where he found his relatives assembled, and arrangements all ready to celebrate heathen rites. "No," he said, "we will have Christian ceremonies." "But," they replied, "you have no Christian priest." "Then," answered he, "I will get one." Accordingly, he set out on foot and walked seventy-five miles to where he knew the presiding elder was due to hold a quarterly conference. On arrival he laid the case before his "Christian priest," who, when he heard, returned with him in all haste. When they reached Zang Ming a great throng gathered to see what this strange priest would do. The grief-stricken husband said, "Elder, tell them of Christ. They have never heard. Tell them of Christ." So, for two hours this earnest, eloquent Chinese presiding elder, standing by the dead body of their kinswoman, told them of that Christ on whom, if they believed, they should never die. And they believed. As did the Samaritans to our Saviour of old, they besought him to tarry with them some days, and when he finally took his departure they followed him to the boat begging him to send some one who would

* From Missionary Ammunition.

live among them and expound unto them more fully all the words of this life.

When this story was related to me, I asked, "Has a man been sent?" "No," was the answer. "Why?" I inquired. Then came the heart-breaking reply. "Because we have no man to send."

"We have no man." "We have no money." "We have had to stand face to face with magnificent opportunities and say that so often that it makes the heart sick."

FROM IDOL MAKER TO PASTOR.

Ho was an idol maker and a decorator of temples up to his conversion in 1895. Seeing that he had some special gifts, I, two years later, took him on tours to assist in preaching. He had been one of the worst of men and a leader in every evil. In village wars he was a champion. His knowledge of men was about complete. In those days of pioneer work in North Honan, when we went everywhere and were repeatedly mobbed, Mr. Ho could always rise to the occasion. He could be as gentle as a lamb or as terrible as a lion about to spring. The opposition in a boisterous crowd always brought out his best. He never failed to get the mastery. In 1900, just a few days before we missionaries fled to escape the Boxers, Mr. Ho and I were preaching on the streets of Changte City. Pointing to the prefect's yamen before which we stood, Mr. Ho said, "I was once so bad that several times a year I was condemned and beaten in that courthouse, but since Jesus, the Son of God, saved me, I have never again broken the laws of the land."

Knowing his fearless spirit we warned him as we fled not to stay at the mission compound but to flee to the country, but he stayed on. The official came and seized and beat him, and when he was being dragged through the streets to the yamen the crowds jeered and reviled and cried, "Kill the foreign devil slave." Previous to the trial Mr. Ho was put in one of the outer rooms of the court with the mocking crowds outside of the windows. He preached to them from the windows. The astonished crowd said, "Surely he has eaten the foreign devil's medicine and knows neither shame nor fear." Presently he was brought to trial and the official asked, "Why do you follow the foreign devil?" Mr. Ho said, "Your Honor, I do not follow the foreigner, but I follow the true and living God." "But what profit do you expect out of it?" asked the official. "Nothing but poverty and reviling in this life," replied Mr. Ho. "Then why do you follow this way?" said the astonished official. Before Mr. Ho could reply one of the underlings said, "Your Honor, these Christians expect to get their good things in heaven."

The official seemed even more puzzled and said, "Go to your home and I will protect you." Mr. Ho went home. He was getting a salary, but the banks where we had the money stopped payment, as we were gone. He had land, but even land was no use that year, for July had come and yet no rain. Famine was on, but Mr. Ho was a man of resourcefulness and made enough not only to keep his own family but the family of another evangelist from starving. Then the inevitable famine fever followed. One day, when Mr. Ho and his wife and their six children were smitten, and so sick that not one of them had the strength to give a cup of cold water to another, the friends and neighbors came and said, "You have gone after the foreign devil god and now our gods whom you have forsaken have sent this plague upon you. Lest you all perish, let us buy new gods and paste them up in the place of those you have torn down." Even Mrs. Ho urged in tears that they turn back to the forsaken gods. Mr. Ho said, "Never! If we die we shall die looking to the God of heaven who loved us and sent his Son to save us." That evening he was able to get up to wait on the others, and in a few days all were well again. In 1912, Mr. Ho was ordained to the ministry. We certainly are not ashamed of the gospel of Christ, since it has so abundantly proved to be the power of God unto salvation in Mr. Ho's life.

THE DEMONSTRATION AT UMVOTI.

(From "The Lure of Africa," by Dr. Cornelius H. Patton.)

In a trip which carried me through important sections of South Africa, I was much favored in an early experience which enabled me to estimate the possibilities and values of the missionary work in practical as well as spiritual ways. It was at Umvoti in Natal, a station of the American Board of Commissioners for Foreign Missions, where work has been carried on for many years. A reception in my honor had been arranged in the large stone church, and as I approached the building I was wondering what impression would be made upon me by a Christian congregation after the scenes of pagan degradation which I had witnessed in other parts of the continent. Entering by the pulpit door, with a missionary who was to act as my interpreter, I found myself looking into the faces of an African congregation which completely filled the church. They were divided, the men to the left of the center aisle, the women to the right. All were neatly clothed, the men with trousers, coats, shirts, collars, and even a few neckties; the women in well-laundered calicoes and wearing sunbonnets of brilliant hues. There was perfect decorum, as in an American church; their faces indicated earnestness and intelligence; the impression was of a congregation not only civilized but educated and prosperous. To look upon that throng was in itself a demonstration of the value of missions.

Finally, my eyes dropped to the seats immediately in front of the pulpit, and there I beheld a row of the nakedest, the dirtiest, the most unutterable pagans I had ever seen. They stretched from one wall to the other, the men on the left, the women on the right. The men were nude, save for a bunch of monkey-tails hung at the loins and a headdress of feathers, which gave them a peculiarly weird appearance. Each man carried a spear. The women—how can I make my readers see those women? About their shoulders they wore a cloth which was saturated with red clay and grease. Their hair was done up also in clay and grease and hung in snake-like strings to the level of the tip of the nose. Their wild eyes peered out from among these strings like the eyes of a French poodle. They were all of one color—skin, clothes, and hair. They were of the earth, earthy. They looked as if they had just been created by being pushed up through the mud. I had seen many savages, but none like these.

While I was wondering what brought these creatures into this decent assembly, the native chief came forward and made all clear. The chief was garbed like a city gentleman, long black coat, starched shirt, and all the paraphernalia of civilization, with not a detail omitted, even to the necktie pin. He was a Christian and a highly prosperous man, being the owner of a sugar-cane plantation. It seems he had set this scene for my special benefit. In his Zulu head he had thought out a scheme by which this American visitor should get an idea of what the missionaries had been about. Turning to the row of heathen men he commanded in a loud voice, "Stand up!" and up they got, spears in hand, a dangerous looking bunch. Turning to the women, in a still louder voice, he commanded, "Stand up!" and up they

got. Then turning to me he said, "Mfundisi (teacher), take a good look at these people." And I did; I took them all in—through more than one of my senses. The chief continued: "These are heathen, as you see, just like the wild beasts; and, Mfundisi, we want you to know that all of us people (he waved his arm impressively across the congregation) were once like that, just like wild beasts, until Mr. and Mrs. Grout came among us to live. And, Mfundisi, we want you to know what a great change has come over us Zulus, and we want you to know how grateful we are to those who sent Mr. and Mrs. Grout and the other missionaries who have lived among us; and, Mfundisi, when you go back to your people over the seas, we want you to tell them what a change has come over us and how grateful we are."

Was there ever a better speech or demonstration made in behalf of foreign missions? There was not another word to be said or thought on the subject. It was staring you in the face. In my response I said: "Chief, if I could take you and this row of heathen men and women with me to America, and could have you visit our churches in New York, Boston, Chicago, and other places; and if I could have you make this same speech, I would convert every last remaining unbeliever in foreign missions."

Sermon Outlines and Suggestions.

FELLOW-WORKERS.

We therefore ought to welcome such, that we may be fellow-workers for the truth (3 John 8).

In this passage John is thinking of missionaries. He says that for the sake of the Name they went forth, taking nothing of the Gentiles. It was for this reason that Gaius and other Christians should welcome and assist them. In this passage there are two classes.

I. *The missionaries.* They went forth at the call of God. In The Acts we have some account of these men and women, and some account of their achievements. Pretty full accounts are given of Peter and John and Paul. Nothing is said of the labor of most of the apostles or of the larger number who served as missionaries. In the lifetime of the apostles the gospel was bearing fruit in all the world and increasing.

II. *The friends of the missionaries.* They prayed for their representatives and contributed to their maintenance. They provided hospitality, asylum, assistance, safe conduct. The missionaries could not look to the Gentiles for support. It was a fixed principle not to seek help from that source. It was God's ordinance that the men who preached the gospel should live of the gospel. Those who had received the truth were to assist in its propagation. The epistle to the Philippians shows how Paul was helped in his work by that church.

Every Christian must be a missionary or a missionary helper. He must either go or send. The work of propagating the gospel is not a work of a few people: it is *the one work of the church as a whole.* This is the duty and the privilege of every redeemed soul.

All cannot preach the gospel. They are not situated so that they can. But they can help in many ways. And in doing their part they are fellow-workers for the truth, and they will have their reward.

THE RIVER OF LIFE.

Ezekiel 47: 1-12.

The river of life is a most striking presentation of Messianic felicity. In the last chapter of Revelation there is a picture similar to that drawn here by the prophet Ezekiel. In the passage under consideration four things are set forth about this river.

I. *Its source.* The river springs from the sanctuary. The forces that renew and purify human society spring from God in Christ.

II. *Its rapid increase.* A thousand cubits from the sanctuary the stream is ankle-deep. At successive distances of a thousand cubits it reaches to the knees, to the loins, and finally becomes an impassable river. This is symbolic of the spread and triumph of the gospel as recorded in The Acts and the Epistles.

III. *Its healing influence.* The waters of the Dead Sea are healed. That sea that is so full of salt that no animal life can live in it, is now full of a very great multitude of fish. "Everything shall live whithersoever this river cometh."

IV. *Its fertilizing power.* On both sides the river, all trees good for food are growing. These trees bear fruit every month. The fruit is for food and the leaf is for healing. The river flowing eastward passed over the most desolate part of the land; but flowing out from the sanctuary of God, these are the results.

For the river of God has its source in the mount where God dwells. In its descent it seeks out the most desolate and most unpromising regions and turns them into a garden. The whole land is to be renewed, but the main stream of fertility is to be expended in reclaiming the Judean desert and purifying the Dead Sea. This

is a symbol of the ministry of Christ, who lavishes the resources of his grace upon those who were deemed beyond the possibilities of salvation. The practice of the church has been the reverse of this. The churches have been tempted to confine the waters of life within fairly respectable channels, among the prosperous and contented, the occupants of happy homes, where the advantages of religion are most likely to be appreciated. Nowadays we are sometimes reminded that the Dead Sea must be drained before the gospel can have a fair chance of influencing human lives. Unhealthy and impure conditions may be mitigated by legislation, temptations to vice may be removed, vested interests may be crushed by the strong arm of the community. But the true spirit of Christianity cannot be confined to the water-courses of religious habit, nor wait for the schemes of the social reformer. Nor will it display its powers of social salvation until it carries the energies of the church into the last haunts of vice and misery with an earnest desire to seek and to save the lost. Ezekiel had his vision, and he believed in it. He believed in the reality of God's presence in the sanctuary and in the stream of blessings that flowed from his throne. And he believed in the possibility of reaching the waste places of his country for the kingdom of God. When Christians are united in like faith in the power of Christ and the abiding presence of his Spirit, we may expect to see times of refreshing from the presence of God, and the whole earth filled with the knowledge of the Lord as the waters cover the sea.

CHRIST'S CONCERN FOR ONE LOST SOUL.

How think ye if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and go unto the mountains, and seek that which goeth astray (Matt. 18. 12)?

Jesus Christ came into the world to seek and to save that which was lost. He received sinners and ate with them. When some criticized, he replied that he did not come to call the righteous, but sinners, to repentance. In the Parable of the Lost Sheep he shows God's concern for one lost human soul.

Our Lord is concerned about the ninety and nine who are safe in the fold. They are worth more to him than the one who has gone astray. But he has made provision for them; they have food and shelter and protection. But one has gone astray, and he is not content. The entire flock suffers when one of its members suffers. The flock is not complete and the Good Shepherd is anxious and distressed. He leaves the ninety and nine and goes after the lost one until he finds it.

God loves the world. We are told that Christ is the propitiation for the sins of the whole world. Speaking through the prophet, God says, "All souls are mine." He loves the race as a whole, and he loves every member of the race. It is said that our Lord tasted death for every man. He is not willing that any soul should perish. As the Good Shepherd, he goes after the lost one until he finds it.

In this respect our Lord has left us an example that we should walk in his steps. We are not to be indifferent to the ninety and nine; they are precious in God's sight; their needs must be provided for. But the church's especial concern should be about the lost. Those for whom Christ died should know of his death, and all that his death means for them. The church is to go after the lost in Africa, in Asia, in Europe, in Latin America, in North America, and go after them until it finds them.

"WORTHILY OF GOD."

III Jno. 9.

Writing to Gaius about a group of missionaries, the apostle John urged his beloved friend to set them forward on their journey worthily of God. The reason he assigned was that for the sake of the Name they went forth, taking nothing of the Gentiles. The missionaries gave themselves wholly to the task. They had no resources of their own, and could not expect anything from the pagan peoples for whose conversion they were laboring. They were dependent upon the churches for support. There is a similar phrase in the Epistle to Titus. The writer of that Epistle said, "Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting to them." Setting them forward on their journey is a technical expression for supplying them with money, food, letters of recommendation, escort, or whatever else may be required.

We should bear in mind the kind of support the apostle contemplated. It was to be worthy of God. The missionaries are God's agents and are doing his work, and not their own. Those who remain behind in the churches are his agents also, and are to assist in the work according to the ability that God has given them. Those who serve as missionaries and those upon whom they are depending are engaged in

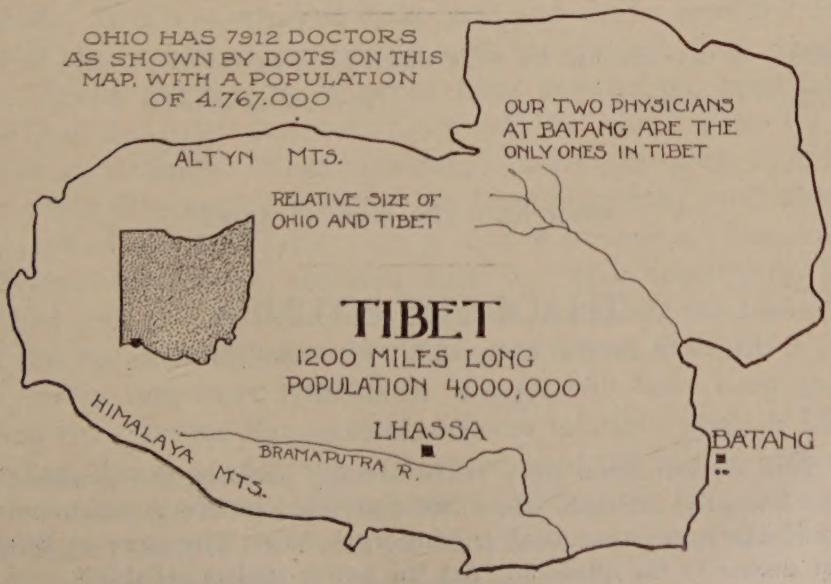
the most influential and enduring work that is being done in this day of great enterprises. The evangelization of the world is a task worthy of God and of Godlike people.

An embassy sent out by any government is worthy of the government, both in personnel and in equipment. An embassy made up of unknown persons and without proper furnishings would command no respect, and would not be able to accomplish anything worth while. The United States government is preparing to send an army to Europe to assist in the war for the world's freedom and civilization. It proposes to send an army worthy of the nation. Those who are sent represent the best brain and brawn and armament that can be provided. Everything must be of the very best. Billions of dollars will be spent on their maintenance and equipment. The American people are willing to be taxed as never before, and to buy bonds and to give munificently, that the men in the trenches and in the airplanes and on board the battleships and the submarines and in the hospitals may have everything they need, and everything of the very best quality. The American nation is not sending men armed with bows and arrows and shields or with flint-lock muskets. Such weapons were good in their day, but they are worthless now.

A support worthy of God would enable the missionaries to be at their best and to do the utmost of which they are capable. To be at their best means nourishing food, suitable clothing, proper housing, medical care, buildings, and other apparatus, such as the most successful prosecution of the work demands. It means, in addition, such a stipend as may be necessary to enable the missionaries to buy the latest and best books, and to subscribe for the best magazines that relate to their calling.

A support worthy of God implies a staff large enough to prevent the missionaries being overworked. It goes with the saying that a man that is overworked is at a distinct disadvantage. He works at low pressure instead of at high pressure, and his work inevitably suffers. Not only so, but the man who is working beyond his strength is shortening his days. Some missionaries have to retire from the service, and other missionaries have died in the service because they were not properly reinforced. Moreover, missionaries living alone at a station are bound to suffer in health and in disposition. It is impossible for a man living alone to do his best work.

A support worthy of God involves some instrument of travel from place to place different from what most missionaries now possess. We are living in the age of the automobile, the motorcycle, and the airplane. Not only the millionaire, but the merchant, the mechanic, the farmer, have their cars. They have them not as a luxury, but as a necessity. Our missionaries go out on preaching tours in ox-carts. They could reach twice as many people in a day; they could easily double their efficiency if they had the same facilities for


OHIO HAS 7912 DOCTORS AS SHOWN BY DOTS ON THIS MAP, WITH A POPULATION OF 4,767,000
OUR TWO PHYSICIANS AT BATANG ARE THE ONLY ONES IN TIBET
ALTYN MTS.
RELATIVE SIZE OF OHIO AND TIBET
TIBET
1200 MILES LONG
POPULATION 4,000,000
LHASSA
BRAMAPUTRA R.
HIMALAYA MTS.
BATANG

going from place to place that people at home have. It is a question whether the ox-cart is an instrument worthy of God in the twentieth century.

In every age God has asked for the best. He had a controversy with his ancient people because they offered polluted bread on the altar; they offered the lame and the blind and the sick in sacrifice. He told them to present such gifts unto their governor and see whether he would be pleased with them. They made the service of God's house contemptible and, because they did, his blessings were withheld. He told them to bring the whole tithe into the store-house and see if he would not open the windows of heaven and pour down such a blessing upon them that there would not be room to receive it. It is possible that the ox-cart and other things of the same nature are on a parity with the offerings condemned in that ancient day. Certain it is that they are not worthy of God.

Christians are called upon to walk worthily of God, who called them into his own kingdom and glory. They are exhorted to walk worthily of God unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God. This is the ideal for the Christian life as a whole, and it includes the support of the men and women who go out unto all the ends of the earth to make Christ's saving grace and power known. We are to act toward them worthily of God. Nothing else will be a demonstration of our loyalty and devotion.

HOW DOES THIS LOOK?

GOD
SO LOVED
THE WORLD
THAT HE GAVE
HIS ONLY
BEGOTTEN SON
FOR ITS REDEMPTION.

CHRISTIANS
SO LOVE
THE WORLD
THAT THEY GIVE
ABOUT 32 CENTS
PER YEAR
FOR ITS EVANGELIZATION.

JESUS:—"I have finished the work which Thou gavest Me to do."

PAUL:—"I am ready . . . . . so much as in me is."

I:— . . . . . What?

What have you done to date?

THADDÆUS BITUMBA,

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BY E. R. MOON.

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This is a wonderful story of the courage, patience, and steadfast purpose of a native African. How one man could endure so much and still remain true to his best ideal, is truly marvelous. The story of Bitumba is an answer to the question, "Are the native leaders reliable"?